

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Epiphany Sunday January 6, 1980  
The Rev. Ralph C. Link, Pastor  
Mrs. Kay Morris, Organist and Choir Director  
Mr. Roland Thompson, Saxophone  
Sharon Pfabe and Mike Wachsmuth - Acolytes  
+ + + + +  
ORDER OF WORSHIP - 11:00 A.M.  
Prelude "Andante" Rowley  
\*Processional Hymn No. 123 "As With Gladness"  
\*Ascription - Choral Amen  
\*Exhortation  
\*Confession (In Unison) "O thou God of holy love, we  
acknowledge that at the beginning of this year our lives  
do not stand before Thee as a book unwritten. Much that  
we shall do has been spelled out already, even before  
the year has begun. Inscribed deep within are old habits  
and familiar behaviour patterns. We know that these  
in large part will write for us the history of this  
coming year. Cause us to be aware of thy forgiving  
grace, and when we have written a life page full of the  
errors of our misdeeds, help us to acknowledge ourselves  
for what we are, and to seek thy love; through Jesus  
Christ, our Lord. Amen."  
\*Kyrie (Choir, Congregation and Pastor)  
\*Assurance of Pardon - Choral Amen  
\*Praise  
\*Pastor: 'O Lord open our lips  
\*People: And our mouth shall show forth thy praise  
\*Doxology No. 551  
Who's Who in the Pew  
Announcements  
Concerns, Joys and Prayer Requests  
Call to Prayer  
Pastor: The Lord be with you  
People: And with thy Spirit  
Pastor: Let us Pray  
Requiem Observance and Prayer  
Mrs. John Barnhart, Mr. Homer Beatty, Mr. Arthur Covert  
Mr. Lewis Kradel, Mrs. Lewis Kradel, Miss Florence Shakely

Mrs. Bertha C. Richey, Mr. Ralph M. Cooper,  
Mr. Harold F. Sandbach and Mr. John Custead. *GUY ARMSTRONG*  
Friends: June Davies, Madison Stringfellow, Sr.,  
Elgie G. Snyder and Jennie Lee Irwin.  
Hymn No. 418 "For all the saints who from their  
labors rest"  
Offering  
Offertory "Moderato" Leybach  
Anthem: "Let's Just Praise the Lord" Gaither  
Chancel Choir  
Scripture: Joshua 1:1-9  
Sermon: "The Recipe for Each Year: Take Several Leaves,"  
Prayer and Lord's Prayer  
\*Processional Hymn No. 126 "Thou didst leave Thy throne"  
\*Benediction  
\*Threefold Amen.  
\*Postlude "Praise Him" Morris  
+ + + + + \*Congregation Standing + + + + +  
The Lovely Flowers on the Altar have been placed by  
the Fidelity Bible Class.  
Serving as Ushers today are: \*Chuck Penar, Dave  
McMillin, Dan Bosko and Robert Knauer.  
Mr. & Mrs. Gottlob Kradel will be at the door today.  
Rob Vinroe and Dave McMillin will be visiting Hospital.  
Nursery will be provided today by Barb Vargo and Lori  
Zavacky.  
Hospitalized - Bob Tait - Montifiore Hosp. 3459 Fifth  
Ave. Room 677, Pittsburgh, Pa. Lloyd Link,  
Edgar Hampton, Zoia Morrison.  
Attendance Dec. 23-247: Dec. 30 - 190  
Tonight - Epiphany Sunday - 7:00 P.M.  
Tomorrow - 7:30 - Women's Mary Prugh Circle Meeting - *NO MEETING*  
Monday - 7:00 - Activities Committee - 7:00 P.M.  
Tuesday - 7:30 - Volleyball with Christian Missionary  
Thurs. Butler Fellowship of Churches - First //Alliance.  
English Lutheran Church - 7:30 P.M.  
Fri. - ARC ?????? 7:00 GAMES - *YOUNG & OLD* -  
There will be no Newsletter published this month - only  
one article was received.  
Those elected for Church Council: Pres. - Bob Dellen,  
Vice Pres. - Dave McMillin,; Sec'y of Council - Dutch  
Bolam, Ch. Treas. - LeRoy Andrews, ; Benov. Treas. -  
Chuck Penar,; Bldg. Fund Treas. - Hap Burns.

We stand at the threshold of another year. Stretching before us are untried pure days and weeks and months. If God permits us to come to the end of this year, what will we be able to say about 1980? Will we say that it was a year which saw our lives draw closer to Christ than ever before? Will we be able to say that we have grown more spiritually than at any other time before? Of perhaps will we look at the year stretched behind us and ask "WHY?" ?

(Illustration of Roger Bannister and John Landy, & "If I Hadn't looked back")

Unfortunately all of us can say this about some part of our lives. "If only I had done such and such," and then we can recount what might have been. But we cannot live in the past and we must move on into the future. But to do so we need something to bolster our confidence so that we continue to look to the future. Here is where we need to lean upon the promises of God. We need to understand that each and every moment of each and every year, God is standing with us and saying, "The Lord thy God is with thee withersoever thou goest," and "I will never leave thee nor forsake thee."

Here is our strength as drawn from these "Several Leaves" from God.

But as we wage this battle daily, we must be aware that we have an adversary whose main purpose is to defeat us and make us want to quit. Many times he is able to get us thinking negatively and we begin to become depressed and downhearted. Satan begins to win the battle of separating us from God by planting his wedges of fear, and doubt, and distrust. Slowly we begin to get worn down and unfortunately too many people who were on the verge of gaining the victory weakly succumb to his wiles and become lost in the shuffle of life.

(Illustration of William Ernest Henley, "Invictus")

Invictus, unconquerable. Not what happens to us, but what happens in us. God has given us the promise of His presence. We need to accept that gift of love from Him as given through Jesus Christ and point our lives into the New Year with strength and determination. Knowing that for us the promises are always, "The Lord thy God is with thee, whithersoever thou goest," and I will never leave thee nor forsake thee."



The Recipe For Each Year: Take Several Leaves,"

Scripture: Joshua 1:1-9

Texts: Joshua 1:9; Hebrews 13:5

For the next few weeks we are going to be looking at the ingredients needed to make each year what it can and should be for us. I think it goes without saying that in order to cook something properly, or to make a certain dish, the thing needed is not only a recipe, but the know how to make the recipe work.

A man went into a restaurant and ordered a cup of coffee. He took a drink of it and said, "This coffee is awful, it tastes like mud." The waitress said, "Would it help if I told you it was ground this morning?"

A man was telling another man that his wife had been cooking a chicken for two days. "Two days," he asked, "How come so long?"

"Well the cookbook says to cook it one half hour to the pound.... and my wife weighs 110 pounds."

Well anyhow, I ran across a formula suggested by Dennis DeHaan of the Radio Bible Class which gives a "Recipe For Each Year." This recipe has some ingredients which if we apply all year will help us to see ~~what~~ what God is doing in our lives and will help us live that life a little better. There are six particular ingredients, one for every other month. Today we are going to look at "Several Leaves."

In our Scripture this morning we read of Joshua being commanded by God to lead the people into the promised land. God gives him the boundaries and then He informs him that no one will defeat him in verse 5, but He re-inforces that with the closing words of that verse, (read verse 5b). Joshua is then urged to "Be strong. This is pointed out by God three different times, verses 6, 7, and 9. The 9th verse closes this portion of Scripture with the words, (read verse 9). Here is the actual first leave. The second leave is found in the New Testament book of Hebrews, chapter 13, verse 5, (read this).

Here are the Two Leaves to begin this Recipe for Each Year. I will never leave you nor forsake you, and "The Lord thy God is with thee withersoever thou goest

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
First Sunday After Epiphany January 13, 1980  
The Rev. Ralph C. Link, Pastor  
Mrs. Kay Morris, Organist, and Ch. Director  
Mrs. Ginger Harbison and Mr. Lloyd Link, Youth  
Choir Directors

Mr. Roland Thompson, Saxophone  
Sharon Pfabe and Mike Wachsmuth - Acolytes

\* \* \* \* \*  
ORDER OF WORSHIP - 11:00 A.M.

Prelude "Credo" Haydn  
\*Processional Hymn No. 17 "I sing the praise of love"  
\*Ascription - Choral Amen  
\*Exhortation  
\*Confession (In Unison) O God, you gave us a light for  
our lives, but too often we still are groping in the  
dark. Our lives should be a reflection of that Light,  
but instead we are casting shadows of doubt. Keep us  
from those things which tend to shake our faith. Help  
us to shine forth wherever we are to a world that badly  
needs The Light. Take from us all of our sin, cleanse  
us, and make us whole, through Christ our Lord. Amen."  
\*Kyrie (Choir, Congregation and Pastor)  
\*Assurance of Pardon - Choral Amen  
\*Praise  
\*Pastor: "O Lord open our lips  
\*People: And our mouth shall show forth thy praise  
\*Doxology No. 551  
Who's Who in the Pew  
Announcements  
Concerns, Joys and Prayer Requests  
Hymn No. 195 "The sun is on the land and sea"  
Call to Prayer  
Pastor: The Lord be with you  
People: And with thy Spirit  
Pastor: Let us Pray  
Prayer and Prayer Response  
Offering  
Offertory "Voluntary"  
Lyte Presentation

Anthem: "Rejoice Today" Chancel Choir Darst  
Scripture: John 10:22-30  
Sermon: "The Recipe for Each Year:  
Add Some Vitamins,"

Prayer and Lord's Prayer

\*Closing Hymn No. 278 "God of grace and God of glory"

\*Benediction

\*Threefold Amen

\*Postlude "Lobe Den Herren" Wood

\* \* \* \* \* \*Congregation Standing \* \* \* \* \*  
The Lovely Flowers on the Altar by Mr. & Mrs. Steve  
Vargo and Family and Mr. & Mrs. Richard Krebs and  
Family in Honor of Grace Riddle's Birthday.

Serving as Ushers today are: \*Wally Feder, John Snow,  
Steve Vargo and Gottlob Kradel.

Elder and Mrs. Robert Tait will be at the door today..

Nursery will be provided today by Mrs. Cyndy McWilliams  
and Mary Dellen.

Wednesday - 7:30 - Golden Circle

Dutch Bolam will be heading up Women Ushers for the  
Second Sunday of each month. Please get in contact  
with her if you can possibly help.

Plan on attending our second Soup and Salad Day of the  
year. The date is Feb. 12, and tickets will be available  
from the circle chairman. Keep working on your bazaar  
items. Valentine's Day items that can be sold at a  
low price sell very well. Candy and pies also sell  
fast. The vegetables are all frozen, so all we need  
will be cakes and salads, so please say yes when asked  
to donate. Our 1st annual winter soup day was a huge  
success so we are hoping this year is equally as  
successful. Treat your Valentine sweetheart to a bowl of  
homemade vegetable soup. Tuesday - Feb. 12th

> A memorial service will be held here at the Church  
on Jan. 20th (Sunday) at 3:00 P.M. for the late Mr.  
Guy Armstrong.

> January 27 - Congregational Dinner and Meeting -  
Year Books will be given out. Special entertainment  
will be provided. - 5:30 P.M. Sponsored by the  
Lay Life and Work Committee.

Bob Tait would like to thank those who asked Prayer,  
get well cards and etc. while he was in Hospital.

We want to thank everyone for prayers, cards and phone  
calls at the death of my Father - Chet and Marie Stauffe



"The Recipe For Each Year: Add Some Vitamins,"  
Scrip: Jn 10:22-30; ~~xxxx~~ Text: Gen 15:1; Jn 10:28b

(Ill man vitamin bottl, vitamin add 2 fortify)  
May clasic examp overprotec, but wen considr worl  
conitions, national situ can say=Need all help get  
Js Temp Jeru=Winter=Dec & feast Dedication(Hanukah)  
Porch Sol=Covr walkway, lrg columns=40ft  
Js 32 at time & peop sceptic or Bliev  
vs 25=no Bliev, told & saw, not my sheep  
if sheep wud hav herd voic & obey  
then giv 2proms 2 tru Blievr  
vs 28a=eternl lif, & joy 2liv etern with God regardle  
this lif situation  
vs 28b=no separat 1nce Blong 2 Js Xp  
impossib any1, anything tak from Him  
If lk thez thing lite=Recipe 4 ea yr can C addition  
some vitamins  
Vitamins=eternal life  
then fortify with vitamins=No1 tak from Js Xp  
othr word=protection G giv ever Blievr  
Gen 15:1=He say He protect all circumstanc  
wat is shield? Protect devide  
Examps=baseball, football, hockey=protec injury  
Wat need 2kno G giv us protec in lif  
Angels surroun daily protec from dangr  
Many tim Blievr injur, & even deth, but no mean  
protec not ther  
Cannot underst all G ways, quest His will  
G is ther & plan B work out accord 2 Him not us  
M lean on Him 2 direct & guid thes livs  
(Thus indian boy & father stand guard all nite)  
This wat amt 2 think G as shield & Blievr nevr abl  
2B pluck from His hand  
If ea remem Blong Him ea day, ea yr wud B comfort  
& trust no receiv elswher this world  
Wat do vitamins do wen tak? Fortify, strengthen,  
& mak bodies bettr abl withstan siknes, diseas  
This how G duz our livs daily if willing 2 draw  
closer ea day

But then He goes on to give two promises which only the true believer can know and have.

They are found in the 28th verse of our Scripture. He says He gives them eternal life. This means that they belong to Him and regardless of what this life holds or brings forth, they will live eternally with God.

The second thing adds to the first which He said. This promise tells us, "Neither shall any man pluck them out of my hand." This means that it is impossible for anything or anyone to get them away from the Saviour once they belong to Him.

Now if we look at this thing in light of making up a Recipe For Each Year, we can see here the addition of Some Vitamins. First we have the Vitamins themselves, that is, "Eternal Life." Then we have all of this fortified with additional vitamins, and that is, "No one can take them away from Jesus."

In other words, this is the Protection which God gives to every believer. If we look at the 15th chapter of Genesis, the 1st verse we read, "I am thy

shield and thy exceeding great reward." God was speaking to Abram before he even became Abraham. He was telling him that He, God, was his protection in all circumstances. What is a shield? It is a protective device made to do

just that, "Protect." In all sorts of sports we see the players having protective devices.

Baseball, the catcher has a chest protector, a face mask, shin guards and so on. Football, shoulder pads, helmets, and so on. Hockey,

padding and most recently face masks for the goalies. These are to protect from possible injury caused by the playing of the game. But what we need to

know is that God had given us shields to protect us from life. We may not

think of it in this light, but I believe that each day we have heavenly beings

angels if you will protecting us from harm and danger. Many times there is

hurt and injury and even death involving accidents. This is not to say that

the guardian angels are not there. We cannot always know and understand God's

plan for our lives. But I believe that in all circumstances, God is there

and His plan is being worked out as He wants it. This means then that we

must lean upon Him and let Him guide and direct these lives we live.



exts: Genesis 15:1; John 10:28b

That may be a classic example of overprotection. But when we consider the life we live, the conditions of the world and national situation we could say as has been said before, "We ~~can~~ need all the help we can get." ~~XXXXXXXXXX~~

At this point in His ministry He had those who willingly wanted to follow Him and did. And those who were either still legiyimately sceptical of Him, or those who wanted to see Him shown up as an imposter. Jesus pointed out to them that first of all He told them who He was and they didn't believe Him.

Secondly, He had done works in the name of Almighty God and these ~~were~~ should have been proof enough who He was. But He goes on to state that they are not His sheep because if they were they would have not only heard His voice, but would have obeyed because this is how sheep react to their shepherd.

(Illustration of Indian boys being in woods by selves, Father standing guard)

This is what it amounts to in thinking about God as our shield, and His children never being able to be plucked out of His hand.

If we were to remember that we belong to Him each and every day of each year, it would help us to know a comfort and trust we cannot receive from anything else in this world.

What do vitamins do for us when we take them? They fortify us, strengthen us, and make our bodies better able to withstand sickness and disease. ~~extended to~~  
~~add to the~~ ~~our lives~~ ~~more than we do~~ This is how God does in our lives daily if we are willing to draw closer to Him each day.



ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Second Sunday After Epiphany January 20, 1980  
The Rev. Ralph C. Link, Pastor  
Mrs. Kay Morris, Organist and Choir Director  
Mr. Roland Thompson, Saxophone  
Jeff Knauer, and Andrea Wagner- Acolytes

+ + + + +  
ORDER OF WORSHIP - 11:00 A.M.

Prelude "Sonata 2" Mendelssohn  
\*Processional Hymn No. 4 "Come, Thou Almighty King"

\*Ascription - Choral Amen

\*Exhortation

\*Confession (In Unison) "Mighty God, by your power is Christ raised from death to rule this world with love. We confess that we have not believed in Him, but fall into doubt and fear. Gladness has no home in our hearts, and gratitude is slight. Forgive our dread of dying, our hopelessness, and set us free for joy in the victory of Jesus Christ who was dead but lives, and will put down every power that hurts or destroys, when your promised kingdom comes. Amen."

\*Kyrie (Choir, Congregation and Pastor)

\*Assurance of Pardon - Choral Amen

\*Praise

\*Pastor: 'O Lord open our lips

\*People: And our mouth shall show forth thy praise

\*Doxology No. 551

Who's Who in the Pew

Announcements

Concerns, Joys and Prayer Requests

Hymn No. 50 "Still, still with Thee"

Call to Prayer

Pastor: The Lord be with you

People: And with thy Spirit

Pastor: Let us Pray

Prayer and Prayer Response

Offering

Offertory "Pastorale"

Ehrich

Anthem: "Reach Out to Jesus"

Carmichael

Howdy Bolam and the Chancel Choir

Scripture: Joshua 21:43-45

Sermon: "The Recipe For Each Year:  
Whip Mixture,"

Prayer and Lord's Prayer

\*Closing Hymn No. 289 "Soldiers of Christ, arise"

\*Benediction

\*Choir "The Lord Bless You and Keep You" Lutkin

\*Postlude "Allegro" Mendelssohn

+ + + + + \*Congregation Standing + + + + +

The Lovely Flowers on the Altar have been placed by

Mrs. Gilbert Heginbotham in loving memory of "Husband"

Serving as Ushers today are: \*Rob Vinroe, Bob Dellen,

Randy Dellen and Brian Kennedy.

Deacon and Mrs. Harry Burns will greet the Congregation at the door this morning.

The attendance last Sunday was 228.

Hospitalized: Mr. Wilmer Pfabe, Mrs. Eleanor McWilliams,

and Mr. Robert Tait.

Nursery will be provided today by: Sharon Schmittlein and Robin Kanuer.

> Today - 3:00 - Memorial Service for the late Guy Armstrong.

Today - Meeting of the follow-up Committee right after the Service this morning.

> Nominations can be made by members. Any member may be nominated without permission. The Council will contact for training classes. You may nominate as many people as you like.

> Congregation Dinner - January 27, at 5:30 P.M. next Sunday. There will be special entertainment and also the year book will be given out.

> The two nurture classes which are a follow-up of the Leighton Ford Crusade will begin on Tuesday and Wednesday evening at 7:30 P.M. There is room for one or two people on Tuesday evening, and 6 or 7 on Wednesday evening. If interested contact the Pastor.

> Building Fund Activity Committee, will be making home made Easter Eggs. Place orders now with Mary Burns or Virginia Mangel.

Fri. Feb. 8 - ARC Sweetheart Dinner at Lake Arthur Country Club. Tickets are now on sale at \$8.00 each. See Evelyn Kennedy.

"The Recipe For Each Year: Whip Mixture,"  
Scrip: Josh 21:43-45; Texts: Josh 21:44b-45; Phil 4:13  
Time Scrip Josh 90+  
pced chaps divis land ca 1400 BC  
Divis=Tribes,city refug,Levites etc.  
vss 43-44=G prom had takn plac & read careful C  
sh real natur=3rd persn pronoun,not I, ME  
includ self in group & sho humility  
Wat sed has roots 1st prom 2 Abe=Gen 17:7-8  
Everlast=indef,endles:giv 2 Abe,Isaac Abe son,  
Jacob son Is,Moses,Joshua  
This gradual & reason=Deut 7:22=land no strewn  
corpse & caus animal increas & B problem  
Can C G plan detail,& G order & not chaos  
Vss 44b-45=Wat he say??  
If think terms Recip 4ea Yr can C nothr part  
mixtur & ths C G whip oppos aroun Isites  
In proces also whip Isites strong powerful natio  
If think mix ingreds 2gethr realiz cum tim wen mus  
put certin things 2gethr & whip 4 strength,  
if no whip,limp,useles  
Thus C G fulfil proms,but demonstrat POWER  
Not only by WORD, but by actions  
P exhort peop erly ch Philpi gav motto cling,thin &  
thick  
This personal vers 4me tim helplesnes,discourag  
I CAN DO ALL THINGS THRU XP WHICH STRENGTHENETH ME  
Not fe thing,sum thing,=ALL THINGS  
Shar this front Yrbk 4cong & I Bliev if all us  
wud adopt this yr cud remov mnts keep us untrak  
How do we break thru thing seperat from G & hav  
faith & trust G want us hav thru Js Xp ??  
(I us Jews,Cathedral Cologne,Germany & inscrip)  
Altho Jews no saw Light=(Js) trust G supply  
U & I hav this knowledg Js cum darkn worl & we  
overcum worl thru Him  
But how can tap power & hav thing delivr hands??  
(Illus John,Kathleen & dotter Becky)  
Isolat inciden? Perhap if lk thru eye of world  
But if lk thru eye faith as G want,cud report  
thes thing ea wk during Joys  
Need underst G overcum way no underst thru POWER  
He wait unleash POWER  
No mean all ilnes,siknes,diseas,sufr dispear  
Duz mean He sho with us in & thru all thing ever  
Valley Shadow of deth  
1st potent part Recip 4ea Yr U & I can poses is  
2nd Power G avail;He can use Power 2whip ingreds  
in our livs & bring 4th strength want us hav;Ea day  
U&I shud B draw powr & kno=Can do all things etc



"The Recipe For Each Year: Whip Mixture,"

Scripture: Joshua 21:43-45

Texts: Joshua 21:44b-45; Philippians 4:13

At the time of this Scripture, Joshua was about 90 years of age, or older.

In the preceeding chapters is recorded the division of the land which they took from the enemies who surrounded them. This took place around 1400 B.C.

The division was made to tribes and special divisions such as cities of Refuge, and the Levites and so on.

& 44th  
In the 43rd verses we read, (read this). Joshua was saying that something which God had promised some time before had now taken place. But there is also something evident about Joshua which shows a part of his real nature. If you notice he speaks of "Their" fathers; "they" possessed it; the Lord gave "them" rest; and there stood no enemies before "them." Using the third personal pronoun in this way gives us an example that Joshua was not a boastful person, but in all probability was humble. He could have said "I" did this, or, while "I" was leading God did so and so. But instead, he writes it to include himself as a part of the group.

But what he is saying here is something that had its roots in the first promises to Abraham. If we look at the 17th chapter of Genesis the 7th and 8th verses we can read what God had first promised He would do. It was to be first an everlasting covenant. Meaning of course that it would go on endlessly. Then it was to be given to all of his descendents after him. If we follow this through the early portions of Scripture we find that God first gave this promise to Abraham, then He reiterated it to Isaac, Abraham's son, then to Jacob a son of Isaac, then to Moses and then to Joshua. But ~~it~~ the fulfillment of the promise came to its completion in the life of Joshua. There were some definite reasons why God did not permit them to overcome all of their enemies at once. In Deuteronomy 7:22 we read, (read this). This meant that the land would not become strewn with corpses and attract wild animals which fed on this food, and because of the widespread availability of this food be able to increase and overpopulate, thus creating a nuisance and menace for the Israelites.

We can see from this then that God as always, had this promise planned in infinite detail to work out for the good of His people. Once again we must marvel that God is God of order and not chaos.

Joshua concludes this brief portion of Scripture with the words, "The Lord delivered all their enemies into their hand. There failed nothing of any good thing which the Lord had spoken unto the house of Israel; all came to pass."

Now just what is he saying? Well if we think of it in terms of adding to "The Recipe For Each Year," we can see that it is yet another part of the instructions necessary for God's recipe. We see here that God took and whipped the opposition around the Israelites. But in the process He also whipped the Israelites into a powerful and strong nation. If we think of it in terms of mixing ingredients together we realize there comes a time when certain things must be whipped together to give them the strength to hold the mixture together. Without the whipping process it will remain limp and useless.

Thus we see that God gave them not only the fulfillment of His promises, but He demonstrated His power. He did this not only by His Word, but by His actions. The Apostle Paul exhorting the people in the early Christian Church in Philippi gave them a motto to cling to through thick and thin. I suppose I must say that this is for me the one verse in the Bible which helps me whenever things seem to be out of control, or a feeling of helplessness sets in. The verse is Philippians 4:13. "I can do all things through Christ which strengtheneth me." It doesn't say a few things. Or some things. But "All things." I have shared this with our congregation on the opening page of this year's Yearbook. I believe that if all of us, would adopt this as our theme this year and now on, we will remove all of the mountains ~~of~~ which prevent us from being what we should be individually and collectively.

But how do we break through this veneer which strives to separate us from Jesus  
the complete faith and trust which God wants us to maintain through Christ?  
(Illustration of cathedral in Cologne Germany and inscription on wall)

Although those poor Jews were not aware of the Light God sent through Christ,



they trusted in Him supplying light in the darkness. You and I have the knowledge of that Light, Jesus Christ coming into a darkened world and through Him we can overcome the world.

But how else can we tap this source of power and have all of our enemies delivered into our hands? We must make use of the means available to us to tap that power. That means of course is prayer.

(Illustration of SS class and John, Kathleen, and Becky restored by God)

An isolated incident? Perhaps it is if we look at it through the eyes of the world. But if we are willing to look at it through the eyes of faith as God wants us to, we can see that this can and should be something we can report each and every week when we share our joys during the service. We need to know and understand that God can overcome through His power in ways we absolutely cannot comprehend. We need to know that God is waiting to unleash that power in ways that we cannot know or understand.

This doesn't mean of course that all illnesses, or all disease, or all suffering is going to disappear because we invoke the name of Almighty God. But it does mean that He will show us He is with us in and through all things, even the valley of the shadow of death.

One of the most potent parts of the "Recipe For Each Year" which you and I can possess is to have the POWER of God available. He can use that POWER to whip the ingredients in our lives to bring forth the strength He wants us to have. ~~xx~~ Each day you and I should be seeking to draw upon that POWER and to know and believe, "I CAN DO ALL THINGS THROUGH CHRIST WHICH STRENGTHENETH ME."

X

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Third Sunday After Epiphany January 27, 1980  
The Rev. Ralph C. Link, Pastor  
Mrs. Kay Morris, Organist and Choir Director  
Mr. Roland Thompson, Saxophone  
Jeff Knauer, and Andrea Wagner - Acolytes

+ + + + +  
ORDER OF WORSHIP - 11:00 A.M.

Prelude "My God and I" Sergei  
Rol Thompson, Sax., and Organ

\*Processional Hymn No. 10 "O worship the King"

\*Ascription - Choral Amen

\*Exhortation

\*Confession (In Unison) "Our Father, we confess before  
you that our lives are not what they should be. We do  
undesired sin, and we permit temptations to overcome us.  
But we know there is forgiveness with you when we do  
confess. So as we humbly seek forgiveness, we ask for  
new strength to lead a more Godly life, for we pray in  
the Master's name. Amen."

\*Kyrle (Choir, Congregation and Pastor)

\*Assurance of Pardon - Choral Amen

\*Praise

\*Pastor: 'O Lord open our lips

\*People: And our mouth shall show forth thy praise

\*Doxology No. 551

Who's Who in the Pew

Announcements

Concerns, Joys and Prayer Requests

Hymn No. 275 "O Love of God most full"

Call to Prayer

Pastor: The Lord be with you

People: And with thy Spirit

Pastor: Let us Pray

Prayer and Prayer Response

Offering

Offertory Anthem "At Worship" arr. Thompson

Chancel Choir

Anthem: "Peace Like A River" arr. Kirby

Chancel Choir

Scripture: 2 Chronicles 25: 5-13

Sermon: "The Recipe For Each Year:  
Add Seasoning,"

Prayer and Lord's Prayer

\*Closing Hymn No. 221 "My faith looks up to Thee"

\*Benediction

\*Choir "The Lord Bless You and Keep You Lutkin

\*Postlude "Coronation March" Meyerbeer

+ + + + + \*Congregation Standing + + + + +

The Lovely Flowers on the Altar have been placed by

Mr. & Mrs. George MacKinney in memory of their

"Granddaughter"- Kristine Adami.

Serving as Ushers today are: \*Richard Mangel,

Don Kingsley, Art Carney and Gary Penar.

Nursery will be provided today by Karen Vensel and

Amy Burns.

Mr. & Mrs. Alvin Tait will greet the Congregation at

the door this morning.

> Hospitalized: Mr. Wilmer Pfabe, Mrs. Elsie Kornrumpf.

The attendance last Sunday was 203

> Today at 5:30 P.M. - Congregational Dinner and Fellow-

ship. Year Books will be given out at this time also.

The Masters Road Crew will lbe providing entertainment.

Mr. Paul Pfabe will be Master of Cermonies.

> Sunday School of the Air WBUT 8:45 A.M. February -

our teachers will be on. Bill Ohl, Paul Pfabe,

Vaughn Rodgers, Paul Harbison.

Monday January 28, 7:00 P.M. Finance Committee meeting.

Altar flowers are availbble Feb. 24, March 2, and 9,

and 16th. See Bea if you are interested in having

any of these Sundays.

Feb. 8 - ARC Sweetheart Dinner - Today is last day

to get tickets. Price is \$8.00. See Evie Kennedy.

Feb. 12 - Soup and Salad Day. Tickets are now on

sale at \$2.00. See Circle Chairman. We need 18 oz.

jars for carry outs (peanut butter jars are great).

Put them in the kitchen. Keep working on bazaar

items.

If you happen to run across a hynnal that has a broken

cover that would catch of ones clothing please drop

it off in the office of let it lay on your seat so

that it can be replaced.



"Recipe For Each Year: Add Seasoning,"  
Scrip: 2 Chron 25:5-13; Texts: 2 Chron 25:9b  
Phil 4:19  
(Ill's shrink money by inflatin=large penny  
at Opt Js minstry sum scrib cum 2quest & film Js  
sho this nicly;but trik 2 get wrong Rom authortys  
"KNO PREACH TRU BOUT G,RT 2PAY TRIB CEASR OR NOT?  
ask 4coin & whos pictur? Rendr G & 2 G thin G  
This choic U & I constant mak & king Scrip had mak  
Name=Amaziah;25 wen cam 2thron in Jeru;8th k Juda  
yr=796 BC & 1st thing slay thos kil fathr,no do  
him;He no slay childrn Bcuz obey Mosaic law  
2establish self mus destroy Edomites  
assem 300,000+100,000 from N Kingdom=profes soldr  
But proph(unknown)cum with messag from G=vs 7  
vs 8=If did B sur G destroy;8b (READ)  
vs 9=want mony worth & quest 100,000 Silver  
vs 9b=(READ)  
Amaz releas soldrs N Kingd & they angry destry,  
plundr citys S Kingd, but Amaz abl defeat Edomites  
Here Add Seasing 2 Recip 4 Ea Yr.  
But can't pictur Amaz,King Judah outstretch arms,  
ask Proph=But wat get return 4mony giv soldiers???  
We can pictur very well 4 many us sam stanc & ask  
WATS IN IT 4 ME? WAT DO I GET B DEAC,SS TEACHR,  
OR SUMTHIN ELS IN CH? JUS WAT GET IN RETURN?  
(Illus Orson Welles,govt play 1957)  
Thez peop spen mony 4play ticets,tax mony & wat  
get return? Am sur quest this,  
But they get mor dream of & this wat G prom 2 Amaz  
Vs 9b=(READ)& Amaz reap harvest G many tim over  
G really season life & so do we wen serv G in Ch  
But G requir mor than self & serv,He requir our  
ubstance  
But ask=WAT IN IT 4ME IF CONTRIB GUDLY PORTION MY  
MONY?? JUS WHAT GET IN RETURN?  
(Illus missionary & bank vault)  
return frpm G no measur erthly terms  
He merely ask we wil trust 4 futur dividends  
Wen serv,givfaithfully His ch we invest eternty  
R U stil ask WATS IN IT 4 ME & refus 2get involv  
R U stil seek evidenc G go 2 season UR lif with  
sumthin tangibl B4 U serv or giv?  
Ther no writ guarantes U cud tak G 2cort 4 if no  
produc;but they found thruout His Word  
Apos P agin giv vs cud B cornerstone bild trust &  
faith =Phil 4:19=(READ)  
I: Amaz we B ask 2tak at His word;we mus do ever  
thing instrength know=vs 9b=more than U or I wil evr  
giv in tim, servic,or mony. He maks up even in  
this world 4 all that givn ~~in~~ 4 His sake

"The Recipe For Each Year: Add Seasoning,"

Scripture: 2 Chronicles 25:5-13

Texts: 2 Chronicles 25:9b; Philippians 4:19

(Illustration: Everyone is saying that we live in an age of shrinking money. But I would dispute this and offer as evidence this rather large penny I possess. (Show large novelty penny). Of course if I were to try and spend this we know that there would be a penalty to be paid.)

At one point in Jesus' ministry ~~some Scribes~~ came to question Him. This is

brought out very nicely in the film Jesus I have been telling you about. ~~The~~  
A Scribe

~~XXXXXXXX~~ was standing beside a Roman soldier and so ~~XXXXXXXX~~ the answer

Jesus was to give would stand Him in ill-favor with the Roman authorities,

Or so the ~~XXXXXXXX~~ thought. The man paid Jesus a compliment to butter Him

up, "We know that you speak the truth and you teach truthfully about God.

Now tell us, is it lawful to pay taxes to Caesar or not?" But Jesus was wise to their intent and so He asked for a coin. The coin was given to Him and He

asked, "Whose picture is this on the coin?" They answered, "Caesar's." His

answer was, "Give to Caesar the things that are Caesar's and to God the things

that are God's." This is the choice we are constantly called upon to make.

The King we read about in our Scripture this morning had to make this type of decision as well.

His name was Amaziah. He was 25 years of age when he came to the throne in

Jerusalem as the 8th king of Judah. This was in the year ~~xx~~ 796 B.C. The

first thing he did was to insure that those who murdered his father would not

have a chance to do the same thing to him, because he had them ~~killed~~ Executed.

But he did what was right in the sight of God, at least for a period of

time. To show he was a follower of God he did not destroy the children of

the evil men who had slain his father. This was in keeping with the Mosaic

law which forbid the killing of parents for acts of their children or vice-

versa. In order to establish himself firmly he determined to go to battle

and dispose of their enemies the Edomites. So he assembled an army of the men

of Judah which numbered 300,000. But in addition to this he hired another

100,000 from the Northern Kingdom of Israel. These were paid professional

soldiers. So he was now set to ~~go~~ do battle with the Edomites.



But before he could set his plan into motion an unknown prophet of God came to him with a message from God. The message was, "O KING, LET NOT THE ARMY OF ISRAEL GO WITH THEE; FOR THE LORD IS NOT WITH ISRAEL, TO WIT, WITH ALL THE CHILDREN OF EPHRAIM." The name Ephraim was merely ~~xxxx~~ another name for the entire Northern Kingdom called Israel, of which the tribe of Ephraim was a part.

The message was not a direct command not to go, but it held with it a provision the king needed to weigh if he did. The man of God went on to say, "BUT IF THOU WILT GO, DO IT, BE STRONG FOR THE BATTLE." In other words he was to be prepared. Prepared for what? The prophet answered, "GOD SHALL MAKE THEE FALL BEFORE THE ENEMY." If Amaziah wanted to take the 100,000 men from the Northern Kingdom he was free to do so. But if he did he had to know it was against what God wanted and for this he, Amaziah, would lose his life in battle. So he had to make a choice. The warning was there, and the prophet completed his remarks by stating, "For God hath power to help, and to cast down." God could either uplift, or destroy and quite plainly at this point the choice was Amaziah's.

But Amaziah looking to get his money's worth in whatever he did saw the 100 talents of silver, or 120,000 ounces going down the drain with nothing to show for it. So he asks the prophet, "'BUT WHAT SHALL WE DO FOR THE HUNDRED TALENTS WHICH I HAVE GIVEN TO THE ARMY OF ISRAEL?" The answer given is a very simple one, "THE LORD IS ABLE TO GIVE THEE MUCH MORE THAN THIS." He is being told that for his faithfulness God is going to repay him in much greater and larger ways. So Amaziah dismisses the army from the Northern Kingdom and they are very angry about this. So angry in fact that they took the opportunity on their way back home to destroy and plunder many cities of the Southern Kingdom. But Amaziah and his army are able to defeat their enemy.

Here we add the Seasoning, the Spice to our Recipe for Each Year. But can't we picture this King of Judah with outstretched arms asking the prophet, "But what do I get in return for the money I have given those soldiers?" We can

picture it very well because it is the picture of many of us today. We stand with outstretched arms and shrugging our shoulders ask, "What's in it for me to give myself in service to the Lord? What do I get out of it to be a Deacon, or a Sunday School teacher, or something else in the church? Just what do I get in return?"

(Illustration of Orson Welles, Government play 1937)

Those people had spent their money for tickets and their tax dollars were spent to produce this play and they were questioning what do we get in return. But they never dreamed they would see a one time performance never to be repeated or duplicated. They got more than a return on their investment. This is what God promised to Amaziah. He said, "I am able to give thee more than this." Amaziah repaid the harvest of ~~his~~ God's Provision many times over. God really seasoned his life.

But as members of the church we are not only asked to contribute service, but our money as well. "What's in it for me If I contribute a goodly portion of my money? Just what will I get in return?"

(Illustration of Business man and missionary, bank vault and near death)

The return we receive from God cannot be measured by earthly standards. He merely asks that we be willing to trust Him for future dividends. When we serve and give faithfully in His church we are investing in eternity.

Are you still asking, "What's in it for me?" ~~Ex~~ and refusing to get involved? Are you still seeking evidence that God is going to Season your life with something tangible before you serve or give?

There are no written guarantees that you could take God to court for if He doesn't produce. But they are found throughout His Word. The Apostle Paul gives us one which can be the cornerstone upon which we build our trust and faith. In the 4th chapter of Philippians, the 19th verse he writes, "But my God shall supply all your need according to His riches in glory by Christ Jesus. Like Amaziah we are being asked to take Him at His word. We must do everything in the strength of knowing, "That the Lord is able to give thee more



than you will ever give Him in time, or service, or anything else. He makes  
up even in this world. for all that is given up for His sake.

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Fourth Sunday After Epiphany February 3, 1980  
The Rev. Ralph C. Link, Pastor  
Mrs. Kay Morris, Organist and Choir Director  
Mr. Roland Thompson, Saxophone  
Brian Hollefreund and Julie Vargo  
+ + + + +  
ORDER OF WORSHIP - 11:00 A.M.  
Prelude "Song of Hope" Mueller  
\*Processional Hymn No. 1 "Holy, Holy, Holy!"  
\*Ascription - Choral Amen  
\*Exhortation  
\*Confession (In Unison) "O Lord Jesus Christ who didst  
give Thy life for us that we might receive pardon and  
peace, mercifully cleanse us from all sin, and evermore  
keep us in Thy favor and love, who livest and reignest  
with the Father, and the Holy Spirit, ever one God, world  
without end. Amen."  
\*Kyrie (Choir, Congregation and Pastor)  
\*Assurance of Pardon - Choral Amen  
\*Praise  
\*Pastor: 'O Lord open our lips  
\*People: And our mouth shall show forth thy praise  
\*Doxology  
Who's Who in the Pew  
Announcements  
Joys, Concerns and Prayer Requests.  
Hymn No. 283 "God is our Refuge and our Strength"  
Call to Prayer  
Pastor: The Lord be with you  
People: And with thy Spirit  
Pastor: Let us Pray  
Prayer and Prayer Response  
Offering  
Offertory "Andante" Geissler  
Anthem: "Share His Love" Reynolds  
Sung by the Chancel Choir  
Scripture: 1 Chronicles 29: 10-19  
Sermon: "The Recipe for Each Year:  
Follow Instructions Closely"

Prayer and Lord's Prayer  
\*Closing Hymn No. 466 "He leadeth me"  
\*Benediction  
\*Three Fold Amens  
\*Postlude: "Marche" Improvisation  
+ + + + + \*Congregation Standing + + + + +  
The Lovely Flowers on the Altar have been placed by  
Mr. & Mrs. Ed Walker in memory of Lawson Hindman.  
Serving as Ushers today are \*Chuck Penar, Dan Bosko,  
Robert Kanuer and Dave McMillin.  
Nursery will be provided today by Mrs. Ellen Sanko  
and Ellen Master.  
Deacon and Mrs. Dave McMillin will greet the Congrega-  
tion at the door this morning.  
There were 207 in attendance last week.  
Monday - The Little People Day Care Center will begin  
operation from our Church Library on Monday February 4.  
If any of our members are in need of Day Care, or know  
someone who is you may contact Kate Hipple at 285-4312  
for details. This is a private Day Care Center and  
the rates are lower.  
Wed. - 7:30 - Council Meeting  
Thurs. - Newsletter will be published - please have  
all material in by Wednesday.  
Today following the Church Service - Meeting of the  
Women Ushers - back of the Sanctuary.  
Tues., Feb. 12 - Soup and Salad Day. Get your tickets  
after church today at the Brugh Ave. door. We need  
small plastic containers for salad carry-outs. -  
(Put them in the kitchen)  
Tonight - Cherub Choir Rehearsal - 7-7:30 P.M.  
Flowers for the Altar are available Feb. 24, March 9th  
and 16th. See Bea if you are interested.  
Today - Ice Skating - meet at Church at 1:00 -  
We will car pool - Lakeview Racquet Club.  
Jane Armstrong would like to thank the Congregation  
for their Sympathy cards, and everyone in the Church  
for anything and all they did for her and her family,  
in the recent passing of her Husband - Guy.  
Rob Vinroe and Don Kingsley will be visiting the  
Hospital this week.  
Hospitalized: Elsie Lynch, Wilmer Pfabe, and Charlotte  
Christy - *Hymn*



The Recipe For Each Year: Follow Instructions  
Scrip: 2 Chron. 29:10-19; Text: 12b Closely,"

Shd B4 deth K Dav cal forml pub asemb ldrs & peop  
2present Sol 2them as nu king 2succeed Dav  
He inform,Sol 2bild Temp use materls K Dav secur  
From thankful hart he Bgin 2pray in Scrip AM  
1s Acknow wonderful thing G dun 4them & harth thar  
We can lk prayr & G wud do well as modl 4us pray  
Dav acknow 3thing=Gratnes G;Gratude 4self,peop;  
Guidanc of G

Vss 11,12,14b,16=Gratnes G

We sing=How Grate Thou Art,but how oft really thir  
His gratnes? How oft acknow this gratnes in pray?

Shud nevr 4getall aroun us,everthin speaks this  
gratnes & His luv;everthin Blong 2Him & we only  
use,but no own it

Dav pt out his gratitude in vss 10b,13

But also pt out Guidanc vss 15,17a

But along this Dav knu took mor than jus kno thes  
thing bout G 4 peop 2develop & gro

Only with continu guidanc wud peop surviv

Pray 4 peop & entrust 2 G's care & keep=vs 18

This collectiv prayr 4 peop,plac G hand & let G  
anser own way

But isn't this unlik avge persn? want it our way?

(Illus Architect & peop hav own design want certif

Duz this describ much our prayers? We kno how G

shud anser if He only listen

But G kno wat best & best thing He no anser many  
time lik we want & need thank G He do this & keep  
us from mess thing up

P Dav pray 4nothr concern=vs 19=felt need 4 G  
specil guidanc life Sol,Son

This norml 4 any1,we want best for thos we luv  
don't we?

Many tim prayr centr roun fams & frends,thos  
near & dear,close 2us,& nothin wrong this

But requir element of trust G tak care own way

This Dav did;no pray G do this,that,insted vs 19

This mean=Folo Instruct Closely if we 2kno G Recip

Nothr Hymn say=Trust & obey & this mor diffic 4

any & all Blievr than anything els 4 as ponder

thes thing Bliev mus B in control or all fail

(Illus McKinley,Bear,mosquito)

Prob describ most us 2time or othr,trust wen

not control at all,but can rid pesky things

(Illus Mrs Hokanson,widow,mental retard son etc)

Thing lik this mak Bliev out ordinary & no hap us

But agin adversary way get us from trust G provis

Js & sparrows=fear not,worth mor than sparrows  
Mean G guidanc & hav direction our livs.rest that

"The Recipe For Each Year: Follow Instructions Closely,"

Scripture: 1 Chronicles 29:10-19

Text: 1 Chronicles 29:12b

Shortly before the death of King David he called a formal public assembly of all the leaders and people to present his son Solomon to them as the new King to succeed himself. He informs the people that Solomon will be the one to build the Temple with the materials he, King David has secured to do so. So it is then that David from a thankful heart for all that God has done for him begins to pray and this is what we read as our Scripture for this morning. David first acknowledges the wonderful things which God has done for them. For these things he gives hearty thanks. In fact, we can look at this prayer and see that it is a ~~model prayer which would be a model to follow~~ prayer filled with thanksgiving for numerous things. We would all do well to use ~~xxx~~ this prayer as a model for our prayers. In it are contained three basic themes which are interwoven and intertwined.

David acknowledges the Greatness of God; he offers ~~his~~ gratitude for himself and his people; and he acknowledges the Guidance of God.

Vss 11,12,14b,16 point up the Greatness of God. We sing, "How Great Thou Art," but how often do we really think of that Greatness? How often in a day, or a week do we ever acknowledge this in our prayers to God? We should never forget that everything around us speaks of that Greatness of our God and His Great Love. Everything belongs to Him, not us. We merely get the use of it, but don't own it. David recognized this with gratitude which we read in vss 10b, and 13. He

points ~~it~~ out the knowledge of God's Guidance in vss 15 and 17a.

But David knew that it took more than just knowing these things about God for the people to grow and develop in their faith. He knew that only with the continued blessings of God, only with the continued guidance would they survive. So he prayed for the people, entrusting these things to God's care and keeping. vs 18= this is a prayer for the people collectively. He just placed it in God's hands and was content to let God answer in His own way. But isn't this rather unlike what the average person wants to do? Don't we want to have our prayers answered our way?



(Illustration of architect and people telling him how to design house)

Isn't this much like many of us pray? We know how God should answer our prayers and if He would only listen to us. But God knows what is best for us and the best thing He can do is not to answer the way we usually want things done. We need to thank God that He doesn't permit us to mess everything up which we would most often do if we got our way or wishes. ~~We need to~~

But then David also prayed for another concern he had and this is found in verse 19, (read). He felt the need for God's special guidance in the life of Solomon his son. This is normal for anyone. We want the best for those we love don't we? Many times I am sure our prayers are centered around our families and friends. Those who are close to us. There is nothing wrong with this. In fact, this is what God wants us to do.

But this requires another element and that is again the trust that God will take care of it in His own way. This is what David did. He didn't pray that God would take care of this in such and such a way. Instead, he just prayed, "Give to my son a perfect heart and let him keep your commandments and so on." This means that we must "Follow Instructions Closely," if we are to know "The Recipe For Each Year," of our lives. The instructions always are, "Be still and know that I am God." Another old hymn tells us, "Trust and Obey." This is probably more difficult for all of us than many other things. As we ponder these things we believe that we must be in control or things are going to fall apart.

(Illustration President McKinley, bear and mosquito).

This describes most of us at one time or another. We can trust completely in His guidance for the large things which we really can't control. But we think we can get rid of the pesky little things without His help.

(Illustration Mrs. Hokanson, mentally retarded son, widow etc).

Things like this have a way of making us pass them off as being out of the ordinary and therefore could never happen to us. But that is our adversarial way of getting us away from complete trust and faith in God's wonderful provisions for all of our lives.

Jesus talked to His followers about sparrows and how God provided for them.

He said that not one of them falls to the ground without God knowing it. His remark

question then was, ~~are you not~~ "Fear ye not therefore, ye are of more value than many sparrows." This would mean that God is ~~guidi~~ guiding and directing these lives we live.



ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Boy Scout Sunday February 10, 1980  
The Rev. Ralph C. Link, Pastor  
Mrs. Kitty Feder, Organist  
Mrs. Cyndie Sybert, Piano  
Mr. Lloyd Link, Youth Choir Director  
Brian Hollefreund, Julie Vargo - Acolytes  
+ + + + +  
ORDER OF WORSHIP - 11:00 A.M.  
Prelude "Jesus Only" Wilson  
\*Processional Hymn No. 11 "Ye servants of God"  
\*Ascription - Choral Amen  
\*Exhortation  
\*Confession (In Unison) "Father Almighty, we know that we have gone into hiding, even though we have been made for thy glory, We have tried to keep away from thy presence. Forgive us and bring us once again to the place where we may see thee and sing praises to thy majesty; through Jesus Christ. Amen."  
\*Kyrle (Choir, Congregation and Pastor)  
\*Assurance of Pardon - Choral Amen  
\*Praise  
\*Pastor: 'O Lord open our lips  
\*People: And our mouth shall show forth thy praise  
\*Doxology  
Who's Who in the Pew  
Announcements  
Joys, Concerns and Prayer Requests.  
Children's Moment (All Children please come forward to Chancel)  
Cherub Choir - "O Be Careful" Dir. Cyndie Sybert  
Call to Prayer  
Pastor: The Lord be with you  
People: And with thy Spirit  
Pastor: Let us Pray  
Prayer and Prayer Response  
Offering  
Offertory "Litany" Schubert  
AAnthem: "Happiness Is the Lord" Stanphill  
Scripture: Isaiah 43:1-7  
Sermon "The Recipe For Each Year: Glend All Ingredients"

Prayer and Lord's Prayer  
\*Closing Hymn No. 226 "Dear Lord and Father of mankind"  
\*Benediction  
\*Three Fold Amen  
\*Postlude Feder  
+ + + + + \*Congregation Standing + + + + +  
The Lovely Flowers on the Altar have been placed by Mr. & Mrs. William Pflugh and Family in memory of "Loved Ones"  
Serving as Ushers today are: \*Barb Vargo, Virginia Mangel, Nancy Link and Karen Kennedy.  
Nursery will be provided today by Cheryl Mager, and Debra Johnston.  
Elder and Mrs. Robert Dellen will greet the Congregation at the door this morning.  
Tues - Feb. 12 - Soup and Salad Day. Get your tickets after Church today at the Brugh Ave. door or at the door on Tues. Betty Tressler will be accepting bazaar items Monday night after 6:00 or early Tues. Morning. Still needed are small plastic containers for salad carry-outs.  
Today - Easter Egg order forms must be in today - give to Mary Burns or Virginia Mangel.  
Thursday - Volleyball  
Friday (Hall is reserved for a dinner)  
Next Sunday - all Under Shepherds please pick up material for Lent after Church.  
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I want to thank those who gave of their time, substance and labor to do a good deed for their Church. Those who worked with me to make three chair racks, clothes rack combinations. Thank you Don Kingsley, Al Tait, Howard McLaren, Jim Nazaruk and all those who volunteered and were not asked because of limited work space. May the Lord Bless you all -- Mike Nazaruk.  
There are other projects being planned for the Church. If you would like to volunteer or help. call Mike Nazaruk or Don Kingsley.  
Coming - Feb. 21 (Thursday) 6:30 P.M. Butler Area Laymen's Dinner here at St. Paul's - J. Walter Harmon and Chuck Penar have tickets.

"The recipe for each year: Blend All Ingredients"  
 Scrip: Isa 43:1-7; Text: Isa 43:5a  
 Baby girl B-Mar 20; 6wks blind Dr. mistak; bl lif/95  
 girl 17, Ches Bay, brak neck parlyz neck dwn 4 lif  
 1 tragedies? Perhaps, all depend how lk lif  
 Series mesags=2stimulat think 2ward line G care &  
 keep us this lif & eternty  
 2 y wrap up=Recip 4 ea Yr & tak & Blen All Ingred  
 In scrip G's peop B prep by proph Isa 4futur days  
 No yet go exil, but he lk ahead wen wud B in Baby or  
 dispers throu world  
 Vs 1=G speak & declar creator & redeem them  
 vs 2=calams cud overcum, but will not  
 vs 3=Reason: He in control, He is GOD  
 vs 5a=G with them, no fear  
 port this scrip 2do Is B releasbondag & vss 6 & 7  
 pertain 2 2nd Coming Js Xp  
 Point all this 4them & us=vs 5a & Gen story Josep  
 gud exampl this: wen 17 tol bros dreams & superior  
 they jealus=Bcuz favortism Jacob 2him, & sup attit  
 Tak coat, thro pit, sel slavtradr 2Egypt: say killed  
 Event mak Jacob sen sons 2Egypt foos 4famin  
 Jos recog & maneuver 2 caus soul serch  
 Gen 45:4-7=He giv self away 2 them  
 vs 8=Lk wat cum from all this  
 this wat G want us 2kno, underst; He lk aftr own  
 Rom 8:28(Read)=but tak mor than circum 4 this 2hap  
 TO THOS WHO LUV G, etc, not jus any1 wandr, do own th  
 this mean=G guid, direc evn dire circum, but 2Blong  
 2 Gmean mus B wil acpt gif luv giv thru Js Xp &  
 thus Bcum 1chilrn, & B born famly of G; mus do on  
 But B human want lk lif=bles or curs own  
 girl Blind & 95=tragedy? No, Fanny Crosby hymn writ  
 1 yrl girl parlyz. tragedy? No, Joni Eriksen & minst  
 (Illus boy deform foot & luvng fathr)  
 Here parrel 2luv G 4 chilrn  
 no mean G caus deform, pain, ilnes, diseas, or deth  
 caus by man, Fall Ad & Eve & thez thing spær man  
 from G=Sin=Deth  
 G sho luv by cum worl Js Xp & dy on cross  
 Sacrif, human, & this purpos=defeat? yes, but victry  
 Defeat=deth, victry is deth had 2B entr in 2, overcum  
 & this tuk plac resur from Tomb by Js Xp  
 wat appear uttr defeat=cam 4th lif Byon this lif  
 4any1 who acpt G's free gift as giv thru Js Xp  
 So wen afflic, pain, troubl, assail us, need underst  
 in midst can Buse by G 2 serv purpos & wat purpos?  
 That G B glorfy & only luv Fathr can do this, but  
 mus B wil tak watevr occas & claim as Buse 4 G glor  
 even if no underst: streng 4us any yr mus liv G's  
 care & wq at chword=FEAR NOT, I AM WITH THEE: ALL THING  
 work 2gethr 4 gud etc



"The Recipe For Each Year: Blend All Ingredients"

Scripture: Isaiah 43:1-7

Text: Isaiah 43:5a

in March of 1820

A baby girl was born in New York city and at the age of six weeks she became blind because of improper treatment from a doctor. She went through all of life completely blind and lived to the age of 95.

A 17 year old girl dove into the water of Chesapeake Bay hitting her head, and is paralyzed from the neck down. Tragedies? Perhaps. It all depends on how you look at life. This series of messages has been geared to stimulate our thinking along the lines of God's care and keeping of us in this life and in eternity. As we wrap it all up and look at the final portion of "The Recipe For Each Year," we need to take all of the forgoing things and "Blend All ~~xxxx~~ Ingredients," together.

God's people, Israel, were being ~~held in captivity~~ prepared by the prophet Isaiah for future days and events. They had not yet gone into exile, but he is looking ahead to the time when they would be either in exile in Babylon, or dispersed throughout other parts of the world. God speaks to the people and declares that He is their creator and that it is He who has redeemed them, vs 1.

Then He describes some ~~xxx~~ calamities which could overcome them, but they will not because God is in control, vs 2, and He is God, vs 3a.

The people are to not fear, for God's promise is to be with them, vs 5a. A portion of this Scripture had to do with Israel being released from bondage to the Babylonians and a portion of it, the 6th and 7th verses pertain to the Second Coming of Jesus Christ when all Israel will return from the ends of the earth. The point we need to look at is the promise from God <sup>WHICH</sup> was not only valid for the Israelites, but is still valid for us today. "Fear not: for I am with thee."

God showed, and shows this in so many different ways both in the past, the present, and the future. A good illustration of this is to be found in the book of Genesis.

It is here we read the story of the sons of Jacob and in particular the incident involving the one son Joseph. Joseph was the favorite son of Jacob because he had been born ~~xx~~ in Jacob's old age. He was 17 when he told his brothers of several dreams he had concerning them, which he interpreted as showing he would be over and above them. They were extremely jealous of him first because of the favoritism Jacob showed him, and secondly because they didn't like his rather superior attitude.

So they seized the opportunity to throw him into a pit, taking his coat given to him by his father and sold him to some slave traders who carried him off to Egypt. Then to cover up their deed they took the blood of a goat and smeared it on the coat and told their father Jacob that Joseph was devoured by a wild animal.

But Joseph became a trusted man in the kingdom of the Pharaoh and soon he <sup>held</sup> ~~had~~ the office of prime minister, a role second only to Pharaoh himself. So it was through a series of events Jacob sent his sons to Egypt to buy ~~xx~~ food for them during the famine. Joseph recognized them, but they did not recognize him and so he was able to do some maneuvering which caused them to do some deep soul searching.

Finally, Joseph brought all of this to a climax where he was able to confront his brothers privately, and to inform them that it was he, Joseph, their long lost brother. This is what he shared with them as recorded in the 45th chapter of Genesis, (read vs 4-7). He looks at all of what had transpired and he states, (vs 8).

This is what God wants ~~all~~ everyone to know and understand. It is God who alone brings good out of evil. And it is God who alone looks after His own. The Apostle Paul writing to the Romans said, "All things work together for good." But it takes more than the circumstances for this to happen. He qualifies this with, "To them who love God, to them who are called according to His purpose." This doesn't mean that just anybody can wander around through life and do anything and believe that their circumstances will work out for good. ~~It~~

*NO ONE CAN*



11 means that those who belong to God will have His guidance and direction for the  
1st, even in the direst circumstances. To belong to God means that we are  
willing to accept His gift of love given through Jesus Christ and thus become  
one of His children by being born into the family of God. This is not an auto-  
matic thing. It is something we must do on our own.

But being human we want to look at life as either being a blessing or a curse.  
The girl born blind and living for 95 years in darkness because of the mistake  
of a doctor; was her life a tragedy? No, it wasn't, for she was Fannie Crosby  
the hymnwriter who perhaps wrote more hymns than anyone else.

The 17 year old girl who became paralyzed from the neck down; has her life been  
one of futility and waste? No, it hasn't. Her name is Joni Earikson and she  
has become a witness for her Saviour and is showing so called handicapped peo-  
ple all over the world that a fruitful life can be lived even in the midst of  
affliction.

(Illustration of boy and deformed foot, and devoted father)

Here is a parallel to the love of God for His children. It doesn't mean that  
God causes deformity, or illness, or disease, or even death. All of these  
things have come about because of the sin of man. The fall of man in the gar-  
den of Eden. The fall of Adam and Eve. This is what brought all of the af-  
flictions into the world. ~~But~~ These are the things which separate man from  
God. So God showed His extreme love for mankind by coming into the world in  
the person of Jesus Christ and being put to death on the cross. This was a  
~~sacrifice~~ human sacrifice with a purpose. The death of Jesus in this manner  
was a defeat. But it was also a victory. The defeat was that of sin and the  
punishment of sin is death. The ~~victory~~ victory is that death not only had to  
be entered into, it had to be overcome and this took place in the resurrexion  
of Jesus from the tomb. So from what appeared to be utter defeat, came forth  
life beyond this life for all who accept God's free gift as given through Jesus  
Christ.

So you see when affliction, or pain, or troubles assail us, we need to understand that in the very midst of them they can be used by God to serve a purpose. What is that purpose? That ~~God~~ God may be glorified and only a loving Father can do this. But we must be willing to take whatever the occasion is, and claim it as being used for God's glory even when we don't understand all of it, or perhaps do not understand any of it.

Our <sup>strength</sup> ~~watchword~~ for all days of any year must be that we live in God's care and keeping. We would do well to adopt as our watchwords what God has said in His Word: "Fear not: for I am with thee; all things work together for good to them that love God; to them that are called according to His purpose."

Conclusion:

and thus it is that the higher the  
the more it is that the spirit of God is  
the more it is that the spirit of God is  
the more it is that the spirit of God is

in the presence of God's love  
the more it is that the spirit of God is  
the more it is that the spirit of God is  
the more it is that the spirit of God is

Conclusion:

October 23, 1913



ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Sixth Sunday After Epiphany February 17, 1980  
The Rev. Ralph C. Link, Pastor  
Mr. Merrill Kohlhofer, Guest Speaker  
Mrs. Kitty Feder, Organist  
Mr. Roland Thompson, Saxophone  
Tina Groves and Karen Pfabe - Acolytes

\*\*\*\*\*  
ORDER OF WORSHIP - 11:00 A.M.

Prelude "Cavatina" Raff  
\*Processional Hymn No. 30 "Come, we who love the Lord"  
\*Ascription - Choral Amen  
\*Exhortation  
\*Confession (In Unison) "Almighty God, by your power is Christ raised from death to rule this world with love. We confess that we have not believed in Him, but fall into doubt and fear. Gladness has no home in our hearts, and gratitude is slight. Forgive our dread of dying, our hopelessness, and set us free for joy in the victory of Jesus Christ who was dead but lives, and will put down every power that hurts or destroys, when your promised kingdom comes. Amen."  
Kyrie (Choir, Congregation and Pastor)  
\*Assurance of Pardon - Choral Amen  
\*Praise  
\*Pastor: 'O Lord open our lips.  
\*People: And our mouth shall show forth thy praise  
\*Doxology No. 551  
Who's Who in the Pew  
Announcements  
Joys, Concerns and Prayer Requests  
Hymn No. 274 "Jesus, the very thought of Thee"  
Call to Prayer  
Pastor: The Lord be with you.  
People: And with thy spirit.  
Pastor: Let us Pray.  
Prayer and Prayer Response  
Offering  
O'fertory "Largo" Chopin  
Anthem: "He Was There All the Time" Paxton  
Sung by Cyndie Sybert

Scripture: Psalm 137:1-6  
John 21:15-19

Sermon: "Singing the Lord's Song"  
Prayer and Lord's Prayer

\*Closing Hymn No. 471 "More love to Thee, O Christ"

\*Benediction

Threefold Amen

\*Postlude

Feder

\*\*\*\*\* \*Congregation Standing \*\*\*\*\*  
The Lovely Flowers on the Altar have been placed by Mrs. Roy Pflugh in loving memory of her "Husband" Roy. Serving as Ushers today are: \*Rob Vinroe, Robert Dellen, Randy Dellen and Brian Kennedy.  
Elder and Mrs. Charles Penar will greet everyone today. The attendance last Sunday was 225.  
Nursery will be provided today by Mrs. Barb Vargo and Lori Zavacky.  
Mr. Merrill Kohlhofer is a graduate from Andover Newton Theological Seminary in 1979.  
We are happy to have visitors from two other charges of the Penn West Conference this morning.  
Hospitalized: Mrs. Norma Wolfe, Montefiore, Pgh-Rm. 329 N. Mrs. Charlotte Christy - BCMH.  
Bea Tait and Karen Kennedy will be visiting the Hospital this week.  
The Under Shepherds will pick up their material for Lent in front of the Sanctuary after the service today. The material should be in the hands of the Congregation by Ash Wednesday.  
Our Ash Wednesday - Holy Communion will be held in Rehoboth Hall. You have never seen a Service like it before.  
Thursday - Feb. 21 = 6:30 P.M. - Butler Area Laymen's Dinner here at our Church. J. Walter Harmon and Chuck Penar have tickets - see them today.  
Fri. - Special meeting - Finance Committee, Follow-up Committee, Bldg. Planning Committee, and anyone interested in attending. Mr. Brad Chase will be here at 7:30 P.M. This is a very important meeting - so plan to be here.  
Next Sunday evening - 7:30 - Will be our first Service on Sunday evening - replacing Wed. evening Services.

"Faces in The Crowd: The Believer"

Text & Scrip: Matthew 27:54

At pt end drama B unfol Calvry hil; folo ea seg arr  
Js thru trial & thru execu up 2 this moment

Hang cros aprox 6hr & now 3 PM

6 Jew Fest Pasovr Bgin & if stil hung, defil all  
W B considr cermonial unclean, & no B abl partak

So Jew ldrs fret, but fear grounles-read Vs 50

vss 51-53=expound

vs 53 is 4runner wat Js wud do severl days, wen He  
aros, graves had bin ope 2 let thoz aris as well

But in dir circumstan G abl 2bring bout gud from ev  
always duz & 2oft thoz shud kno/underst do not

vs 54=Centnr only 1 ident; chrg 100 men=Century  
job=keep ord; fam no interfer; crowd bak; control

no kno how many, but saf 2say gudly numbr

They with him=othr soldiers probly

Saw erthquak & things dun=this no ordnary execu  
mayb specil soldrs & execu specilty; did ovr, ovr  
form opins & this man no deserv deth

So wen erthquak, drknes during daylite; lightnin fl  
& all wen He die, this man out of ordinary & read,

THEY FEARED GREATLY=& rtly so, so wud U & I

But wat Mt say signif=TRULY THIS WAS THE S OF GOD

4 grp Gents this statmen wud sho compl chang hart

I Bliev this instanc sho G's mesag got thru 2them

Js prior 2deth=& **XX I, IF I B LIFTED UP, WIL DRAW**

**ALL MEN 2 ME**

This partial fulfil His deth thru magnetism cros  
But notic wat Centur & othrs say=THE Son; not A Son

some Son, one of Sons etc; It was THE SON, only 1

Here was G plan fulfil, complet

body & blud shed 2 covr sins ever1, past, prese,  
futur

That cros Js Xp stil has powr & magnet 2draw 2 God

It is the Gospel & can preach no othr

It Blud Js Xp covr, cleans sin & nothing els tak  
its place

1nce agin we bout 2partak that Body, Blood which was  
shed 4clensing & 4givnes

Let us come & partak, 4 AS OFTEN AS YE EAT THIS  
BREAD, & DRINK THIS CUP, YE DO SHO 4TH THE LORD'S  
DETH UNTIL HE COME."



"Faces In The Crowd: The Believer"

Scripture: Matthew 27:54

Text: Matthew 27:54

We are now at the point of the very end of the drama which was being unfolded atop Calvary's hill. We have followed each segment the arrest of Jesus, through His trial and through His execution up to this moment. He hung on that cross for approximately six hours and it was now 3:00 P.M. At 6:00 the Jewish Feast of the Passover was to begin and if He were to be still hanging there it would defile all of them. They would be considered ceremonially unclean and thus be unable to partake of the Feast and celebration. So the Jewish leaders fretted over this. But their fears were groundless for we read in the 50th verse, (read this). And then we see the amazing results of what transpired following His death. (read verses 51-53 & expound). The veil hid the Holy of Holies from everyone, but now it was revealed. This signified that anyone could or can come to God without first going through a priest.

When there was an earthquake and many graves were broken open because of this and along with this the dead were resurrected and were seen by many people. This in a sense was the forerunner of what was to take place in just a few days, involving none other than this supposed criminal who hung between two other criminals.

But even in the midst of this dire circumstance, God was able to bring about good from evil. He always does this, but too often those who should know and understand this do not.

We read as our Scripture one short verse which tells a very meaningful tale.

The only one who is identified is the Centurion and we can only conjecture who the others were. We read, "Now when the Centurion and they that were with him, watching Jesus." A Centurion was ~~xxxxxxxxxxxx~~ an officer in the Roman Army.

He was in charge of a company ~~of men called a century. It was~~ composed of 100 men and thus was called a "Century." He gave the orders and saw that they were carried out. Thus it is a good probability that the ones identified as, "They that were with him," were a goodly number of his men. Their job was to

oversee the execution at this point. They stood guard so that no one interfered with criminals being executed; they kept control over the crowd so they didn't get too close; they kept the family from getting out of hand; and they were there to maintain law and order. We don't know how many of them were on duty at Calvary, but it is a safe bet to say that there were enough there to keep things in order.

But we read while they were about their appointed tasks, "They saw the earthquake and those things that were done, they feared greatly." This was no ordinary execution. For most of them this type of execution was a normal procedure. This may have even been a special group of soldiers whose job it was just to carry out these executions. If that were the case most of them had become hardened to the torture involved. But as they were carrying out this execution, and so many strange things began to happen a sense of fear must have crept into their hearts. They knew all about the controversy surrounding this man Jesus of Nazareth. As normal human beings they would have used their common sense to feel that He was either worthy of this death, or He was framed. They were not in a position to do anything about it, but nevertheless, no one could prevent them from their own thoughts and opinions.

So when the ~~dark~~ darkness covered the land, and the lightning flashed, and the earthquake rumbled, all of this about the time when He died, surely this was no ordinary man. So we read, "They feared greatly," and rightly so. I am sure that almost anyone under these unusual circumstances would fear greatly.

But it is then that we read an unusual affirmation coming from them. Matthew tells us, "They feared greatly saying, Truly this was the Son of God." For a group of Gentiles to make this statement would have meant a complete change of heart. Mark identifies the Centurion as ~~saying this~~ the only one making the remark. But whether it was made by one or a group, it shows that somehow God's message had gotten to them. Jesus had said prior to His death, and signifying how He would die, "And I, if I be lifted up will draw all men unto me." This was partially fulfilled at the very moment of His death. The magnetism of the



cross was doing the job God intended for it to do.

Notice what was said, "Truly this was THE Son of God." Not just, "A Son," or, "One of the Sons," or something of this nature. It was "THE," Son of God. This identifies Him as the only One. Here was God's plan now fulfilled and complete. Here was the Body and Blood shed to cover the sins of everyone past present, and future. That Cross of Jesus Christ still has that power and magnetism to draw men to God. It is that which makes up our Gospel and we cannot preach anything else. It is the blood of Jesus Christ which covers, and cleanses all sin and nothing else can ~~we~~ take its place.

So once again here ~~we~~ we are about to partake of that Body and Blood which was shed for our cleansing and forgiveness. Let us come in the full knowledge that God provided this for each of us personally. And let us come and partake "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death ~~until~~ He come."

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania

Ash Wednesday February 20, 1980

The Rev. Ralph C. Link, Pastor  
Mrs. Kay Morris, Organist  
Mr. Paul Pfabe - Liturgist  
Mr. Chester Stauffer - Liturgist

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A WALK THROUGH THE VALLEY OF THE SHADOW

Prelude "When I survey the wondrous Cross" Morris

\*Call to Worship

\*Hymn No. 158 "When I survey the wondrous cross"

The Passover and the Lord's Supper Remembered

Scripture: John 6:48-58

The Message:

Our Hopes and Candles Are Kindled

FOOTSTEPS THROUGH THE VALLEY

Step One: He is Betrayed. Matthew 26:1-5; 14-16

Leader: Why do the heathen rage, and the people  
imagine a vain thing?

People: The kings of the earth set themselves, and  
the rulers take counsel together, against the Lord,  
and against His anointed saying, "Let us break their  
bands asunder, and cast away their cords from us."

Leader: He that sitteth in the heavens shall laugh:  
the Lord shall have them in derision.

People: Then shall He speak to them in His wrath,  
and vex them in His sore displeasure. Yet have  
I set my king upon my holy hill of Zion. I will  
declare the decree: The Lord hath said unto me,  
Thou art my Son; this day have I begotten thee.  
Ask of me and I shall give thee the heathen for  
thy inheritance, and the uttermost parts of the  
earth for thy possession.

Hymn No. 153 - verse 1 "Alas! and did my Saviour"

Step Two: He is Tempted. Matthew 26: 36-44

Anthem Chancel Choir

Step Three: He is Abandoned. Matthew 26: 40-56

Prayer of Abandoners:

People: Yes, unrequited Lord, I would not leave thee  
I will renounce what'er doth vex or grieve thee  
And quench with thought of thee and prayers most lowly,  
All fire: holy.

A Petition

People: But since my strength will nevermore suffice me  
To crucify desires that still entice me,  
To all good deeds, O let Thy Spirit win me  
And reign within me.

A Petition

People: But worthless is my sacrifice, I own it;  
Yet, Lord, for love's sake thou wilt not disown  
it;  
Thou wilt accept my gift in thy great meekness,  
Nor shame my weakness. Amen.

Announcements

Offering Offertory - Solo - Cyndie Sybert

Prayer of Thanks

Step Four: He is Denied. Matthew 26:31-35, 69-75

The Apostles Creed - Page 38 Hymnal

We echo Peter's Confidence

Step Five: He is Beaten. Matthew 27: 27-31

Hymn No. 153 - Verse 2

Step Six: He is Ridiculed. Matthew 27:39-44

Hymn No. 153 - Verse 3

Step Seven. He is Crucified.

Christ's Seven Words From The Cross

Hymn No. 153 - Verses 4 and 5

THY ROD AND THY STAFF THEY COMFORT ME

The Institution and Consecration of The Elements

The Distribution of the Bread and Cup

(please retain elements until all have been served  
and we will all commune together)

\*The Prayer of Thanksgiving

\*Hymn No. 161 "Beneath the cross of Jesus"

\*Leader: You shall drink the cup that I will drink

\*People: Yea, though I walk through the valley of the  
shadow of death, I will fear no evil, for thou art  
with me; thy rod and thy staff they comfort me. Thou  
preparest a table before me in the presence of mine  
enemies, thou anointest my head with oil; my cup  
runneth over. Surely goodness and mercy shall follow  
me all the days of my life and I shall dwell in the  
house of the Lord forever. Amen.

\*Threefold Amen

\*Postlude



A WALK THROUGH THE VALLEY OF THE SHADOW

MINE

Prelude  
MENTION TURN CHAIRS BUT ELEMENT PASSED DOWN TABLE  
\*Call to Worship - Pastor

ymn

158

THE PASSOVER AND THE LORD'S SUPPER REMEMBERED - Pastor

In the midst of life we are in death. This evening as we gather to observe the sacrifice our Lord and Saviour made for us, we are reminded that death is a constant enemy of all. Death is the robber that takes away life. And as such, death even reaches into the midst of life in the forms of betrayal, temptation, loneliness, and ridicule, to rob us of the joy and peace Jesus would have us enjoy in life. Tonight we celebrate the victory over this robber death by experiencing the steps our Lord took for us through the valley of the shadow of death. Because He walked there, death has lost its sting. Because His rod and staff are with us, we fear no evil. The first Passover meal and subsequent Passover meals have been eaten down through the years by the Jewish people to celebrate and recall God's guiding rod and staff as they passed through their own valley of the shadow.

In the bitter herbs, they tasted the bitterness of this slavery. In the unleavened bread, they recalled the haste with which they left Egypt and ventured forth into the wilderness and they tasted the miraculous bread supplied by the Lord in that wilderness. In the greens and the wine, they experienced the goodness of the earth which had sustained them. Finally, the presence of the lamb shank was a reminder of the way in which the Pascal lamb was sacrificed so that its blood could mark the doorpost to insure that their homes would not be visited by the angel of death. Just as the first Passover prepared God's people for their journey through the wilderness, this meal is eaten each year to prepare following generations for their journey through life. Our Lord used the Passover meal to prepare His disciples for their own lives and death. So it is that we use this Lord's Supper to prepare our lives as well.

Scripture: John 6:48-58 - Paul Pfabe

The Message: Pastor

Tonight we recall the way in which our Lord walked alone through the valley of the shadow of death so that we will never have to walk there alone. As He took each step without being destroyed, He absorbed and erased the power of death to destroy our living or our dying.

(the candles are now lit.

At this point, the candles we now light as a symbol of the way the spirit of the disciples burned brightly with excitement and anticipation after that first Lord's Supper. With each step through the valley toward the cross, some of the light is extinguished and the Lord becomes lonlier -- and yet, the light is never completely extinguished and returns to become the Light of our lives. John tells us, "The Light shineth in the darkness; and the darkness could not overcome it."

#### FOOTSTEPS THROUGH THE VALLEY

Step One: He is Betrayed. Matthew 26:1-5, 14-16 - Paul Pfabe

Chet: Why do the heathen rage, and the people imagine a vain thing?

People: The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His anointed saying, "Let us break their bands asunder, and cast away their cords from us."

Chet: He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

People: Then shall He speak to them in His wrath, and vex them in His sore displeasure. Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me and I shall give thee the heathen for thy inheritance, and the uttermost parts of the earth for thy possession.

Hymn 153 - verse 1

Step Two: He is Tempted. Matthew 26:36-44 - Paul Pfabe

Anthem

Step Three: He is Abandoned. Matthew 26:40-56 - Chet Stauffer

Prayer of Abandoners: - Pastor

People: Yes, unrequited Lord, I would not leave thee  
I will renounce whate'er doth vex or grieve thee  
And quench with thought of thee and prayers most lowly,  
All fires unholy.

Pastor: Lord, we would not let you down. We would serve you



With Institution and Consecration:

Take one loaf, (partially pre-cut) Hold up and Break etc.  
Hold up Chalice as always.

With distribution have Paul on One side and Chet on other.

~~Take~~ Have Paul lift one bread plate from table, walk to

~~small~~ xxxxxx

Pass loaf down table, one half to each side and say, "This is the body of our Lord Jesus, broken for you, take, and pass it on to your neighbor.

Then have Paul pick up bread plate, move to small cross, take bread, break, and pass on with same words.

Have Chet do same and repeat.

With Cup, give two trays to Paul and Chet and ask people to pass on ~~xxx~~ as I pass down trays at my Table.

with heart and mind and soul. We want to Lord - the spirit indeed is willing, but the flesh is weak.

People: But since my strength will nevermore suffice me  
To crucify desires that still entice me,  
To all good deeds, Oh, let Thy Spirit win me  
And reign within me.

Pastor: Lord, we would not, <sup>Do</sup> what is disobedient to you, we would not flee from our responsibilities and yet, the good that we would do we do not, and the evil which we would not do, that we do.

People: But worthless is my sacrifice, I own it;  
Yet, Lord, for love's sake Thou wilt not disown it;  
Thou wilt accept my gift in Thy great meekness,  
Nor shame my weakness. Amen.

#### Announcements

#### Offering

Prayer of Thanks - Chet Stauffer

Step Four: He is Denied. Matthew 26:31-35, 69-75 - Paul Pfabe

The Apostles Creed - Page 38 Hymnal;  
We echo Pater's Confidence - Pastor

Step Five: He is Beaten. Matthew 27:27-31 - Chet Stauffer

Hymn 153 - verse 2

Step Six: He is Ridiculed. Matthew 27:39-44 - Paul Pfabe

Hymn 153 - verse 3

Step Seven: He is Crucified.  
Christ's Seven Words From The Cross  
(after each word Paul extinguishes one candle)

1. Chet: Father, forgive them for they know not what they do.  
Ralph: He was despised and rejected by men; a man of sorrows and acquainted with grief. He was despised and we esteemed Him not.



2. Chet: Verily, I say unto you, today you shall be with me.  
in paradise.  
Ralph: Therefore I will divide him a portion with the great  
because he poured out his soul to death and made  
intercession for the transgressors.
3. Chet: Woman, behold thy son! Behold thy mother!  
Ralph: He was cut off out of the land of the living  
although he had done no violence and there was no  
deceit in his mouth.
4. Chet: I thirst.  
Ralph: Surely he hath borne our griefs and carried our  
sorrows.
5. Chet: My God, My God, why hast thou forsaken me?  
Ralph: Yet it was the will of the Lord to bruise him.
6. Chet: Father, into thy hands I commend my spirit.  
Ralph: He was wounded for our transgressions, He was bruised  
for our iniquities.
7. Chet: It is finished.  
Ralph: Upon him was the chastisement that made us whole,  
and with his stripes we are healed.

Hymn 153 - verses 4 and 5

Thy Rod And Thy Staff They Comfort Me

The Institution and Consecration of The Elements

Ralph: It is indeed right and proper that we should give thanks  
and praise to you O God, our Father, who through Christ our Lord  
on the tree of the cross gave salvation for all, that where death  
began, there life might be restored, and that He by a tree once  
overcame, might by a tree overcome,  
Therefore we bless you because when He walked through the valley  
of the shadow of death for us He took the common elements of  
bread and wine, and gave them to His disciples as the symbols of  
His own Body and Blood. (Transpose Pg 34 of Hymnal)

The Distribution of Communion

\*Hymn

161

PRAYER THANKSGIVING

Ralph: You shall drink the cup that I will drink.

People: Yea, though I walk through the valley of the shadow of  
death, I will fear no evil, for thou art with me; thy rod and  
thy staff, they comfort me. Thou preparest a table before me  
in the presence of mine enemies, thou anointest my head with  
oil; my cup runneth over. Surely goodness and mercy shall fol-  
low me all the days of my life and I shall dwell in the house of  
the Lord forever. Amen.

Threefold Amen.

Postlude.

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
First Sunday in Lent February 24, 1980  
The Rev. Ralph C. Link, Pastor  
Mrs. Kay Morris, Organist and Choir Director  
Mr. Roland Thompson, Saxophone  
Tina Groves and Karen Pfabe - Acolytes  
+ + + + +  
ORDER OF WORSHIP - 11:00 A.M.  
Prelude "Bells of Arcadia" Couperin  
\*Processional Hymn No. 184 "All hail the power of Jesus' name"  
\*Ascription - Choral Amen  
\*Exhortation  
\*Confession (IN Unison) "Our Father, we confess before  
you that our lives are not what they should be. We  
do undesired sin, and we permit temptations to overcome  
us. But we know there is forgiveness with you when we  
do confess. So as we humbly seek forgiveness, we ask  
for new strength to lead a more Godly life, for we pray  
in the Master's name. Amen.  
\*Kyrie (Choir, Congregation and Pastor)  
\*Assurance of Pardon - Choral Amen  
\*Praise  
\*Pastor: 'O Lord open our lips.  
\*People: And our mouth shall show forth thy praise  
\*Doxology No. 551  
Who's Who in the Pew  
Announcements  
Joys, Concerns, and Prayer Requests  
Hymn No. 303 "Come, ye disconsolate"  
Call to Prayer  
Pastor: The Lord be with you.  
People: And with thy spirit.  
Pastor: Let us Pray.  
Prayer and Prayer Response  
Offering  
Offertory "Jesus, Priceless Treasure" Bach  
Anthem: "Take my Life and Let it Be" Chancel Choir  
and Rol Thompson, Piccolo Williams  
Scripture: Matthew 26: 6-13  
Sermon: "Faces in The Crowd: The Bethany Oiler"

Prayer and Lord's Prayer  
\*Closing Hymn No. 299 "Lead on, O King eternal!"  
\*Benediction  
Choral Response "The Lord Bless You: Lutkin  
\*Postlude "Jesus Keep Me Near the Cross" Morris  
+ + + + + \*Congregation Standing + + + + +  
The Lovely Flowers on the Altar have been placed by  
Mr. & Mrs. Nick Nohach to "The Glory of God"  
Serving as Ushers today are: \*Richard Mangel, Don  
Kingsley, Art Carney and Gary Penar.  
Mr. & Mrs. Gottlob Kradel will greet the Congregation  
and Visitors at the door this morning.  
Nursery will be provided today by Mary Dellen and  
Robin Knauer.  
Nursery will be available on Sunday evenings during  
Lent.  
The attendance last Sunday was 172.  
Bruce McBride and Roy Andrews will be visiting the  
Hospital this week. *ALICE BEATTY - BUTLER*  
Hospitalized- Mr. H. J. Diefenderfer and Mr. Howard  
Jaillet. Mrs. Norma Wolfe - Montefiore Hosp. Pitts.  
Tickets are available for the Pancake and Sausage Day  
here at the Church on March 15 from 11:00 to 7:00 P.M.  
See Dick Mangel.  
Tonight - 7:30 - Lenten Service. - *NURSERY AVAILABLE*  
New Members will be received on Palm Sunday. If you  
should know of anyone interested in joining the  
Church please either drop a slip of paper in the  
offering plate or let the Pastor know.  
- - - - -  
I need Thee Lord, indeed I do  
I need Thy grace to see me through;  
For every day and every hours  
I need Thy secret cleansing power.  
I need Thee Lord through every day  
Each morning as I kneel to pray;  
I need to sense Thy presence near  
Set free from every doubt and fear.  
I need Thee Lord, indeed I do  
No other truth could be more true;  
So lay Thy hand upon my brow  
And touch me! Heal me! Fill me now!



"Faces In The Crowd: The Bethany Oiler"  
Script: Mt 26:6-13; Text: Mt 26:13

Jus plain ordnry flat top hous situ litl twn Bethny  
bou mile 3/4 from Jeru. Rte beth/Jeru footpath ovr  
Mt Olivs. This footpath Js use T'iumph entry Sun.

Mod Bethny=Lazrus Vilage & tomb ther 2day  
Js am modes hous few day B4 Trimph entry & s of De  
Simon Leper own & Js heal & perhap this precip  
friendship rest famly=Simon dad=Mary, Marth, Lazrus  
Js cum here time aft time Bcuz feel at home & 2  
yng ladys talk 2 as well

Mary prob special Bcuz she listn, talk 2 Him  
Recline & eat & Mary pour Oil on hed easly

Discips no lik=envious & pass off think of poor  
Vs 11=Js no unconcern por, but die & poor stil ther  
Vss 12-13=Anoint 4deth, & Mary remembr=Mt, Lk, John

1st Face in Crowd=Bethny Oiler if wil & face is  
luing face yng woman wil sho luv way mak vulner  
open criticism, hatred, jealousy

Mary & Js had clean, pure relatship & no dirty, uncl  
Relationship base luv Btween man/woman abuv physical  
& sensual luv ever<sup>1</sup> expect, suspect this relationship  
Bcuz this 2 main elments involv

Discips lik Mr Jones=(Illus umbrellas & misjudgment)  
This wat they saw & wat U & I C so oft=Surface

It easy misjudg by C surfac & no kno compl story  
Discips saw only Mary luv in gestur pour oil Js hed  
& pas judgment=But wat wer they feeling this pt?

Al probabil lk scene & feel left out, jealous Atent  
Mary pay 2 Js, & jealous Js hav specil plac Mary in  
His hart

But did mak His lif easier, sot giv honor entitl?  
Wrap up own slews underst real signif this act  
But along misjudg=(Illus chilrn, Noah Ark, lame lamb)  
We smil & pas off cute antic chilrn, but how many  
us nevr outgro stag & continu adult lif & act like  
littl chilrn in wat wil 2 offer 2 God?

Discips stan bak & quest validty expensiv oil  
Why not oliv oil? 2day ask=Why not use crankcase  
oil insted 20W - 40?, too much money

Yet, discips tak wat Js offr, but no wiling 2 ackn  
He deserv specil honor

All boil dwn 2wat or who central our livs? Is Js  
Xp centr wat say & do; He 1 motivat wat do say; Is  
pleas, honor Him wat we desir ch, home, busnes, school,  
& elswher? This wat Mary did 4 Js. Sh luv so much  
sh wil giv wat cost grt pric; lik yng lady dab on;  
but with Js, jus pour out. 1st Face Crowd=Luv, & as U  
lk crowd can U pik out Ur face? Is lik Mary? Or duz  
reflec envy, jelsy, misjudgmen, selfishnes? 2day need  
Bgin lk selvs mirror as worl C's; need 2 plac Js Xp

October 19, 1979

To All Counselors and Advisors:

We need people who would be willing to teach a Nurture Group in their Church or Home after the Crusade Services have ended at the Butler Intermediate High School. We encourage each church to have at least one Nurture Group.

There will be a training class on how to conduct a Nurture Group and you will be notified as to the date and time this will be held.

We pray that you will be interested in teaching one of these classes and also that you will take time to pray about this matter.

Please sign this form and return it to: Reverend Ralph Link, Follow-Up-Chairman. You may contact Reverend Link each evening before or after the Crusade Service.

I would be interested in teaching a Nurture Group:

Signed \_\_\_\_\_



"Faces In The Crowd: The Bethany Oiler"

Scripture: Matthew 26:6-13

Text: Matthew 26:13

It was just a plain ordinary run of the mill house situated in ~~Bethany~~ the little town of Bethany which was just outside Jerusalem, about a mile and ~~3/4~~ three quarters. The route from Bethany to Jerusalem or from Jerusalem to Bethany was just a footpath over the mount of Olives. It was on this footpath that Jesus made His Triumphant entry into Jerusalem on that first Palm Sunday and then returned to Bethany to spend His last days with some of His friends. Ironically, modern day Bethany has a name which translated means, "Lazarus Village, and there is still a tomb on display much like the one from which Lazarus was raised by Jesus.

But in this flat roofed humble house, Jesus had come a day or so before He was to ride Triumphantly into Jerusalem and be acclaimed as the Son of David. The owner of this particular house is identified as Simon the Leper. But he was no longer a leper for Jesus had healed him. In all probability the healing of this man was what precipitated the friendship Jesus was able to have with the rest of the family. For you see, the man was the father of Mary and Martha the sisters we read about in other portions of the Gospels, and also the father of their brother Lazarus, the same man Jesus raised from the dead.

So it was not at all unusual for Jesus to return to this house ~~in~~ in which He felt at home and at ease before He began the final days which would culminate in His death. He enjoyed the company of the two young ladies and in all probability had a special attraction for Mary because she was the one who wanted to talk to Him while Martha was so concerned about getting the housework done. As they ate their meals, they reclined at the table, unlike we who sit upon seats or chairs to do so. Thus it was not at all unusual that Mary could produce the container of what was called "ointment" and pour it upon the head of Jesus as He was eating. His disciples didn't take too kindly to this action. There is always the possibility they were a little envious that a young lady didn't do this for them and they passed off the excuse that they were concerned about the poor. Jesus' answer to them does not imply that He was unconcerned

about the poor, but that He was going to die in the near future and the poor could still be there to be tended to.

He further told them this anointing, this oiling of His head was the preliminary step for what would take place in a few short days from then. Had these men the significance of what was taking place and known what He was talking about, I would imagine their hearts would have been filled with a sense of grief. But they saw it only from the standpoint that this expensive oil was being wasted by this thoughtless young lady. But Jesus knew it and understood it as being an act of love and for it He said she would be remembered whenever His Gospel was preached in the world.

And the evidence is right here as recorded in Matthew, Mark and John. John is the one who identifies the young lady as Mary and it certainly isn't surprising when we consider that she was the one who listened intently to Jesus when He visited their house.

We have here the first "Face In The Crowd; The Bethany Oiler," if you will. The face of a loving young woman who was willing to show that love in a way which left her open and vulnerable to criticism and hatred, and probably jealousy. Mary and Jesus had a clean, pure relationship and there was nothing cheap or dirty, or tawdry about it. It was a relationship built on a love between a man and a woman which was above and beyond the physical and sensual love everyone expects or suspects is there in this kind of relationship. Thus we can see there were two main elements showing forth in those who were witnesses to her actions.

Mr. Jones

The disciples were first of all somewhat like ~~the man~~ who was leaving his hotel one morning and in the lobby took what he thought was his umbrella from the umbrella stand, but was reminded very quickly by a man standing nearby that the umbrella belonged to him, and ~~xxx~~ was not the umbrella of Mr. Jones. (Illustration of Mr. Jones, 3 umbrellas and being misjudged)

This is what the disciples saw and what you and I so often see and that is what is on the surface. How many times have we thought ill or badly of someone and we did so by just looking at what was on the surface? It is easy to misjudge any circumstance by only seeing the surface and not knowing the complete story.



The disciples saw only Mary's loving gesture of pouring this ointment, or oil on Jesus' head and passed their judgement at that point. What were they feeling at this point in their misjudgement of this scene? In all probability they were looking at this action from the standpoint of being left out. They were jealous of the attention Mary was paying to Jesus. They were envious of Jesus permitting her to do this. They were feeling resentment for Mary having a favored place in Jesus's heart. But had they done anything to make His life a little easier in these latter days? Had they sought to give Him the honor to which He was entitled? No, because they were too wrapped up in their own feelings and desires to understand what ~~was~~ the real significance of all of this was.

But along with their misjudgement of this scene they were also guilty of another action common to all of us.

(Illustration of children playing Noah's Ark & giving 2nd best for sacrifice)

We can smile at this and pass it off as the cute little antics of children. But how many of us have never outgrown this stage and continue in all of our adult years to act like little children in what we are willing to offer to God? The disciples stood back and questioned the validity of using this expensive oil for the common purpose of making Jesus head and hair smell pretty. Why was not ~~xx~~ a cheaper grade of oil used? Why not just plain old common Olive Oil instead of this expensive kind? If this scene were to be repeated today I am certain that many of us would stand on the sidelines and insist that used crankcase oil be used because 10W - 40 cost too much money. And yet, the disciples were content to ~~xx~~ take all that Jesus had to offer to help and assist them in their lives, but they were unwilling to acknowledge that He was deserving of special Honor because of who He was.

So once again this incident boils down to the basic question of who or what is central in our lives? Is Jesus Christ at the center of what we say and do?

Is He the one which motivates us in what we do and say? Is pleasing and Honoring Him what we desire to do in the Church, in the home, in the business, in the



This is what was at the center of what Mary did for Jesus. She loved Him so much that she was willing to give to Him probably what had cost her a great price. Like most young ladies she probably had this ointment, or oil around to use on special occasions and when a special guest came along put a dab or two on herself. But with Jesus she shared the entire thing. No reservation here. Just a complete outpouring of what she had to offer her King.

The First Face we see in the Crowd, is the face of Love. ~~That~~ As you look at the crowd can you pick out your face there? Is it like Mary's the face of Love Or does it reflect jealousy, envy, misjudgement, or selfishness? Today we need to begin to look at ourselves in the mirror as the world sees us. We need to place Jesus Christ at the very center of our lives and thus reflect the Love this action can bring forth.

"Faces In The Crowd: The Treasurer"  
 Scrip: Zech. 11:10-13; Text: Zech. 11:12  
 Yr 1 BC yng proph Zech in Jeru encorag peop 2  
 comp work on Templ  
 2short yrs minstry gav mor prophs concern Messiah  
 y othr proph & Scrip gud examp this. Lets lk  
 othr proph as role play of Gud Shep, with 2 staff  
 1=Beauty-G protect of Is.; 2nd=Bands=break inner  
 bond of nation & ope way 4 dwnfall  
 Vs 11=peak 2Jews who Bliev Js Messiah 1st coming  
 said WAITED ON ME & KNEW  
 But Bezuz peop reject Gud Shep ask 4 wages  
 Ex 21:32=price slav. & C this Js Xp=Mt 26:14-16  
 this fulfil Zech prophcy 500 yr B4  
 Lk J Iscar much conjectur bout name=Man of Kerieth  
 he only Non-Galilean of discip, of Judah, Aramaic  
 In Gosps tel of Jud as Btrayr No1 kno why  
 Jn 13:4-6=sam story this AM & Treasurer=steal  
 sell Js, He perform mirac & save self, money bak  
 Othtr theory=forc Js 2mak mov & overthro enemy  
 But both lack wat G giv in Scrips & Zech tol proph  
 G select man 2fulfil rol of Btrayr  
 Js no lik & giv Jud ampl time 2 chang=Sup acct  
 Sed=Watever do, do quickly  
 Js sed=Jn 13:18-19 & this direct quot Psalm 41:9  
 Js knu F's wil had 2B dun  
 Js pray Jn 17:12=Gr word Perdition=sam word Jud use  
 4 Waste wen quest Js bout costly oitment.  
 Jud call self=Son of Waste & 4feit lif 4materil g  
 Mt 27:3-10=Jud regret wat dun & try undo  
 end fulfil Zech proph but Mt giv wrong Bk  
 1st confux, remebr Jer 2refs 2Potters=18, 19chaps  
 9:2=Hinnom Valley & Pott'r Field junctur of  
 Hinnom, Kidron, Tyroposeon valleys  
 2=Jewish Canno ord'r of prophs is=Jer, Ezek, Isa etc  
 Mt relat Scrip pasag from rol prophs & nam ~~scrips~~  
 1st proph of that roll or scroll  
 As lk faces in Crowd C face of Treasurer, Btrayr  
 the 1who sot materil g in at expens frend  
 As lk bout do C selves in crowd round Lord?  
 Do C selves as optunists wait get gain from &  
 wher we can?  
 1nce gain mus ask who at center livs? If Js Xp then  
 materil poss wil tak aspec of wat truly R & that is  
 objec no bring hapnes in & of selves. G giv us 2use  
 & 2gro 2luy abuv Him. Mus lk livs & sepearate  
 need from desir, ther quit diff:needs=sunthinno get  
 long without; desir wat want, but not necess need  
 As lk fac Jud C sum1 destroy by own desir & may  
 this B 1 reflection we no pik up our livs, in Crowd

ST. PAUL'S UNITED CHURCH OF CHRIST  
 Butler, Pennsylvania  
 Sunday Evening Lenten Service February 24, 1980  
 The Rev. Ralph C. Link, Pastor  
 Mrs. Kitty Feder, Organist  
 Mr. Roland Thompson, Saxophone  
 Tina Groves and Karen Pfabe - Acolytes

+ + + + +  
 ORDER OF WORSHIP - 7:30 P.M.

Prelude  
 \*Processional Hymn No. 31 "Father, again in Jesus' name"  
 \*Ascription  
 \*Call to Worship - "I Bind My Heart"  
 Evening Prayer  
 Who's Who In the Pew  
 Announcements  
 Offering  
 Solo: "Just A Closer Walk With Him" Howdy Bolam  
 Anthem "Just As I Am" Chancel Choir  
 Scripture: Zechariah 11:10-13  
 Sermon: "Faces In The Crowd: The Treasurer"  
 \*Hymn of Dedication 469 "I need Thee every Hour"  
 \*Benediction  
 \*Response "Christ, we do all Adore Thee" Dubois  
 \*Postlude Feder  
 + + + + + \*Congregation Standing + + + + +

Serving as Ushers are: \*Richard Mangel, Don Kingsley,  
 Art Carney and Gary Penar.  
 Mr. & Mrs. Paul Harbison will greet the Congregation  
 and Visitors at the door this evening.

- - - - -  
 Hitherto the Lord hath helped us,  
 Guiding, loving all the way;  
 Henceforth let us trust His promise;  
 Grace sufficient for each day!

"Faces In The Crowd: The ~~XXXXXX~~ Treasurer"

Scripture: Zechariah 11:10-13

Text: Zechariah 11:12

In the year 520 B.C. a young prophet by the name of Zechariah was in Jerusalem encouraging the people to complete the work on the Temple. During the two short years of his ministry he gave more prophecies concerning the Messiah in that short a time than any other prophet. The portion of Scripture we just read is a good example of this. In order to understand it we need to look at it closely.

He used this prophecy as a role play of the life of the Good Shepherd. In his hands were two staves. The first staff was "Beauty." This signified God's protection over Israel. The second staff was "Bands." This is found in verse 12 and signifies the breaking apart of the inner bond of the nation and thus opened the way for their downfall.

In verse 11 he is speaking of the Jews who believed on Jesus as the Messiah at His first coming. He points out they "Waited on me," and "Knew."

But because the people rejected the good shepherd and his ministry among them he asked for his wages. So his wages were weighed and they came to 30 pieces of silver. If we look in Exodus 21:32, we read that the price of a slave was 30 shekels of silver. This was the redemption price for that slave and when we look at it in this light we must also look at it in the light of what transpired in the latter days of the life of Jesus Christ. In Matthew 26:14-16 we read, (read this). So here we see the fulfillment of Zechariah's prophecy of 500 years before. The rest of it came to pass also as we shall see in a short while.

But perhaps we need to look at the man called Judas Iscariot. He was named this and there is much conjecture as to what his name really meant. In all probability it was Judas of Kerioth which he was known by. This meant of course that he was from the village of Kerioth which was in Judah. This would have meant that he was the only non-Galilean of the disciples. It also would have meant that he spoke Aramaic which is the language Jesus spoke.



Not too much is known about Judas from the Gospel accounts. Almost every instance where he is mentioned, he is depicted as the betrayer of Jesus. No one knows why he turned Jesus over to the Jewish authorities, but there are several reasons put forth. In the Gospel of John, the 13th chapter we recorded find the same incident which we used this morning as our Scripture. It is there in the 4th through the 6th verses that we discover a theory John had about his circumstances. We know from this that Judas was the Treasurer of the band of disciples. It is thought that since he had stolen, or used money from the fund they had, then perhaps he wanted to get the money back without anyone knowing he had taken it. It is thought that perhaps he believed that rather than let Himself be taken prisoner, Jesus would perform some miraculous feat and save Himself from any harm.

The other theory is that Judas wanted to force Jesus' hand and make Him assert Himself as He should. After all, if He was the promised one, the Messiah, then He needed to quit fooling around and begin to overthrow their enemies.

But both of these theories lack the true meaning of what God had planned as the redemption for mankind. When we look at the prophecy of Zechariah we need to understand that God gave it in this fashion so that it would be fulfilled just as He gave it. So we can see that Zechariah acting out the part of the Messiah, foretells of the price of redemption for a slave. From this then we can understand that God had a man selected to fulfill the role of betrayer. Jesus didn't like this anymore than anyone else. He gave Judas ample time in which to do otherwise if you read the accounts of the Last Supper. But when Jesus saw that He was not going to prevail, He told him, "whatever you are going to do, do it quickly." In other words, "Let's get it over with." Jesus also said in John 13:18-19, (read this), and this is a direct quote from Psalms 41:9, which says, "Yea, mine own familiar friend, in whom I have trusted, which did eat of my bread, hath lifted up his heel against me." Jesus knew that Scripture must be fulfilled regardless of whether He liked a trusted disciples betraying Him or not. His Father's

will had to be done.

And then we look at Jesus praying to His Father in the 17th chapter of John which is called the High Priestly prayer. Here He says in the 12th verse, (read this). What is interesting about this is that the word in Greek which Jesus used for Perdition is the very same word Judas used for "Waste" ~~in~~ when he questioned the use of the ointment on Jesus. How sad that Judas probably unknowingly called himself a son of waste. He ~~forfeited~~ his life pursuing the quest for material gain.

But the end result of Judas' betrayal of Jesus is that he regretted it. But by then it was too late. In Matthew 27:3-10 we read of what he ~~did~~ tried to do to rectify the situation. Now here we see the end of the fulfillment of Zechariah's prophecy. But it seems as though Matthew has given the wrong book of the Bible as a reference doesn't it? There are two explanations.

One is that Matthew may have become confused and remembered that Jeremiah had two references to potters in the 18th and 19th chapters. The 19th chapter in particular in ~~xxxxxxx~~ the 2nd verse speaks of the Hinnom valley. It is believed that the Potters field spoken of by Matthew was at the place where the Hinnom, the Kidron, and the Tyropoeon valleys came together.

The other explanation is that in the Jewish cannon, or Scripture the order in which ~~they~~ the prophets were placed was, "Jeremiah, Ezekiel, Isaiah," etc. Matthew then was just relating that this Scripture was ~~in the~~ a passage from the roll of the Prophets, and he named the first book of that roll or scroll. This is the more likely interpretation of this passage.

As we look at the Faces In The Crowd, we see the Face of The Treasurer, the Betrayer. The one who sought material gain at the expense of a friend. As we look about us do we see our selves in the crowd around the Lord? Do we see ourselves as opportunists, waiting to get gain from what ~~we~~ and where we can? Once again we must ask ourselves who is at the center of our lives. If Jesus Christ is, then material possessions will take on that aspect of

what they truly are. And that is, objects which cannot bring happiness in and of themselves. God gives them to us to use and not grow to love above Him. We must look at our lives and separate our needs from our desires. There is quite a difference. Needs are something we cannot get along without. Desires are things we want but do not necessarily need. As we look at the face of Judas we see someone destroyed by his own desires. May this be one reflection we do not pick up in our lives as a part of the crowd around Jesus.

Conclusion:



ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Second Sunday in Lent March 2, 1980  
The Rev. Ralph C. Link, Pastor  
Mrs. Kay Morris, Organist and Choir Director  
Mr. Roland Thompson, Saxophone  
Lori Zavacky and Sharon Pfabe - Acolytes  
+ + + + +  
ORDER OF WORSHIP - 11:00 A.M.  
Prelude "I Call to Thee, Lord Jesus Christ" Bach  
\*Processional Hymn No. 43 "When morning gilds the skies"  
\*Ascription - Choral Amen  
\*Exhortation  
\*Confession (In Unison) "Our Father, in this season of self-discipline, when we are giving thought to our discipleship, make us aware that being a disciple means to follow Jesus Christ as He seeks to be a servant of all. Thus we would remember: all our sins that keep us apart from you; all of the things we have omitted to do in our lives; all of the chances we have missed to help others and to seek them for your kingdom. For all of these things as well as others that may separate us from your love, we ask forgiveness in His name. Amen."  
\*Kyrie (Choir, Congregation and Pastor)  
\*Assurance of Pardon - Choral Amen  
\*Praise  
\*Pastor: "O Lord open our lips.  
\*People: And our mouth shall show forth thy praise  
\*Doxology No. 551  
Who's Who in the Pew  
Announcements  
Joys, Concerns, and Prayer Requests  
Hymn No. 319 "O for a closer walk with God"  
Call to Prayer  
Pastor: The Lord be with you.  
People: And with thy spirit.  
Pastor: Let us Pray  
Prayer and Prayer Response  
Offering  
Offertory "Arioso" Bach  
Anthem: "Amazing Grace" Staton Chancel Choir

Scripture: Matthew 26:30-35  
Sermon: "Faces In The Crowd: The Never Man"  
Prayer and Lord's Prayer  
\*Closing Hymn No. 217 "Rock of Ages"  
\*Benediction  
Choral Response "The Lord Bless You" Lutkin  
\*Postlude "I Stood Amazed in the Presence"  
+ + + + + \*Congregation Standing + + + + +  
The Lovely Flowers on the Altar have been placed by Mr. & Mrs. Robert Dreher in memory of "Loved Ones"  
Serving as Ushers today are: \*Charles Penar, Dan Bosko, Robert Knauer and Dave McMillin.  
Mr. & Mrs. Chuck Penar will greet the Congregation at the door this morning.  
Nursery will be provided today by Mrs. Barbara Vargo and Ellen Master. → HOME  
Hospitalized: Mr. J. J. Diefenderfer, Mr. Howard - THANKS SARA  
Jaillet and Mrs. Alice Beatty. Mrs. Norma Wolfe -  
Montefiore Hosp. Pitts. HOWDY BOLEARY (OUT MONDAY?)  
Nursery will be provided each Sunday evening during Lent.  
Harry Burns and Harry Fry will be visiting the Hospital this week.  
Monday - 7:30 P.M. - Women's Mary Prugh Circle meeting  
Monday - 7:30 - Follow-up Committee Meeting  
Wed. - 7:30 - Council meeting  
Thurs. - The Newsletter will be published - please have all material in by Wednesday.  
→ TONIGHT - 7:30 P.M. - Lenten Service at the CH\_\_CH.  
What's missing?  
The new choir folders (for music) that the Choir members are now using were purchased by Cyndie Sybert in loving memory of her "Father" - Ralph Cooper.  
Fellowship Day of Prayer - St. Marks Lutheran Church, corner of Jefferson and Washington St. will be held at 1:30 P.M. (Friday - March 7). Please use side door on Washington St. The service will be held in the Chapel.  
→ New members will be received on Palm Sunday. If you should know of anyone interested in joining the Church, please either drop a slip of paper in the offering plate or let the Pastor or Office know.

"Faces In The Crowd: The Never Man"  
Scrip: Mt. 26:30-35; Text: Mt. 26:33

Obv anr dres, outward apear 2men work outdoors  
smel of sea & partic fish; fac rudy, wethr lin &  
spok B elements wind, sun & from corsly wov robes  
t ruf, work worn hand which wer contras 2 man  
they approach as walk long beach  
1 of 2rush 2meet strangr & quik stat=I want U 2  
meet my brother Simon, Mastr  
Js lk man, hold out han 2gret & say=from now on  
U Petr & I mak Uboth fishers of men  
Thus Bgin relatship 2men, 10thr & Js unique  
Many tim Js amus Petr & contradicts his lif  
altho nam mean Rock far remov from that charactr  
He want 2B brav/turn out 2B coward=watr walk/Js  
selfsacrifgiv up all 2 folo Js/yet question reward  
bles sp insite=recogniz Js as Mes/yet unabl underst  
deeper truths Js taut parables  
quik respon situats which thot had anser=woman, bled  
Petr rebuk Js for dumb quest surround peop  
" part iner circ=Jam, Jn, shar=Jarus dotr raid  
fish catch; plan las Sup; Tranfig & booths  
" get in2 troubl ope mouth, insert foot  
Js tel deth, trial etc=Petr say Nevrr  
vss 30-32=expl & exeget  
vs 33=Petr anser  
vs 34=Js anser  
vs 35=Peter & othr anser/Petr cut ear Gethsem &  
fulfil Js word Petr weep  
Wat R actions Petr & wat do we C? Lak patienc  
Lik mos us rite?  
Petr anxious 4resul but knu own mind, wat want  
But was he rite? underst was Nevrr man, N knu G  
I kno minster Nevrr man, ch, city, wif also want  
Nevrr say Nevrr 2 G, He has way chang 2 Thou wilt  
mus lern 2submit (Illus mision girl, gluvs etc)  
She wil 2submit & G sho bles 4it, He wantus 2B open  
& get His mesag 4us  
(Illus orientl king, Moses & chang)  
Here esenc wat G want from all children  
Chang hart, priorties, chang all prohibit hindr us  
folo Him completly  
This why G chang Petr Nevrr 2, Thou Shalts & Petr  
Bcam rock lik name & Js say hap & tho he slip bak  
chang 2transform luv Js Xp  
As t Faces Crowd C selvs reflec face Petr?  
C strong resolut stanc say I Nevrr? C submit 2  
demans Js pon livs? C improp priorties? Bcuz Nevrr  
sum tim? If we hones can anser yes 2thez quests  
Shud B wil do sumthin bout rt now, 2day

G can chang Ur lif if submit His discipline  
This wat Ient Seas bout 4ea us  
Wil U join me now & cum 2Lord & ask direc #lives?  
I us all U wil & let us Bgin here,now & let  
transformation tak plac& C how G can & wil mak  
use ea us.  
Let us pray

October 19, 1979

To All Counselors and Advisors:

We need people who would be willing to teach a Nurture Group in their Church or Home after the Crusade Services have ended at the Butler Intermediate High School. We encourage each church to have at least one Nurture Group. There will be a training class on how to conduct a Nurture Group and you will be notified as to the date and time this will be held. We pray that you will be interested in teaching one of these classes and also that you will take time to pray about this matter. Please sign this form and return it to: Reverend Ralph Link, Follow-Up-Chairman. You may contact Reverend Link each evening before or after the Crusade Service.

I would be interested in teaching a Nurture Group:

Signed \_\_\_\_\_



"faces In The Crowd: The Never Man"

Scripture: Matthew 26:30-35

Text: Matthew 26:33

It was obvious by their manner of dress and their outward appearance that the two men worked out of doors. They smelled of the sea and particularly of fish.

~~In their coarsely woven robes from which jutted their rough work worn hands,~~

~~xxxxxxx~~ Their faces were ruddy and weather lined and spoke of being in the elements of wind and ~~the~~ sun. From their coarsely woven robes jutted rough

work worn hands <sup>which</sup> ~~which~~ were a contrast to the man they approached as He

walked along the beach. ~~The~~ One of the two rushed to meet the stranger and

quickly stated, "Master, I want you to meet my brother Simon." Jesus looked

at the man as He held out His hand to greet him and said, "From now on you will

be called Peter, and I will make you both ~~both~~ fishers of men."

Thus began a relationship between these two men, ten others, and Jesus which

was unique. There were probably many times when Jesus secretly was amused at

the contradiction of this man Peter. Although his name meant "Rock," he was

far removed from being a "Rocklike" character. He was a study in contradictions

to say the least.

He wanted to be brave, but he turned out to be cowardly as evidenced in the in-

cident where he was actually walking on water toward Jesus, but then became

afraid and began to sink. He like the rest was self-sacrificial in giving up

all to follow Jesus, yet at one point he questioned what was to be their re-

ward for doing so. He was blessed by God with spiritual insights like recog-

nizing that Jesus was the Messiah, and that Jesus held the true teachings for

eternal life. Yet, he was unable to understand some of the deeper truths

which Jesus taught in some parables.

He was very quick to respond to situations in which he thought he had the an-

swer. Like the time the woman came up behind Jesus in the crowd, believing that

if she were able to touch the hem of His robe she would be healed. But Jesus

sensed this and asked who touched Him. It was Peter who quickly rebuked Him

for asking such a dumb thing since He was surrounded by people. It was Peter

who was a part of the inner circle and shared many intimate experiences with Jesus and James and John. He was able to see Jesus raise Jairus' daughter from the dead; it was Peter who was involved in the large catch of fish; it was Peter who was a part of the planning for the Last Supper; it was Peter who was with Jesus when He was transfigured before them. But how did Peter respond to these situations? Most often he had something to add which was not quite in keeping with what the Lord wanted. At the Transfiguration he made the suggestion that three booths be made to set apart this spot for the world to know of this supernatural event which took place. But along with this brashness Peter also exhibited a bravado which quite often got him into trouble. It was a case of opening his mouth and inserting one of his feet almost everytime something came about that he could comment on. Jesus told His disciples of His coming arrest, trial and execution. But Peter said that he would not let that happen to Him., and Jesus rebuked him.

So it is that we read as our Scripture the departure from the Upper Room and how Jesus predicted that all of them would desert Him in His hour of need. But Peter, once again quick to respond says, (read verse 33). At this Jesus tells him, (read verse 34). Whereupon not only Peter, but all of them insist they will not deny Him ~~xx~~ as we read in verse 35.

So Jesus takes them into the Garden of Gethsemane and ~~thxy~~ He takes Peter, James and John apart from the rest and all of them promptly fall asleep. When the Chief Priests, the elders and Judas come to arrest Jesus, Peter lashes out with his sword and cuts off the ear of the nephew of the High Priest. As the trial unfolds, Peter in the courtyard outside denies Jesus on three specific occasions, and a rooster crows twice in this interval and Peter is reminded of His Master's words and weeps bitterly for his denial.

But what is it we see in the actions of Peter? I think that first of all we see a lack of patience. It is normal to want things done quickly and efficiently, but it doesn't always happen that way. It takes patience and that is not what most of us possess, is it? Peter is not willing to wait for results, he wants to make them happen and so Jesus was always explaining to him .



We also see in Peter a man who knew his own mind. He knew what he wanted and he knew what was best for each situation. But was he right? On the basis of what we have read about him we must admit that like all of us he ~~NEVER~~ did not understand what God wanted from him. He was what we could call, "The Never Man!" He said, "I'll never let that happen to you Lord." "I'll never do that." He felt he knew what was best and when a conflict seemed to arise between what he thought and what that situation appeared to hold, his "never" came into play. I know of a minister who said he would never go to a certain city, and God called him there. The same minister said he would never accept a certain church in that city and that is the church God called him to. That same minister's wife said a few "nevers" of her own and each one God has made her retract as well. If there is one lesson for all of us in life it is to never say "NEVER" to God. God has a way of turning our "Nevers" into His "Thou wilt". Like Peter we must learn to submit.

(Illustration of missionary girl and wool gloves)

This young lady not only was willing to submit, but from it God showed that He blesses that attitude beyond what we could imagine. God wants us to be open to what He has for us, and it requires being submissive for Him to get His message across.

(Illustration of oriental king, Moses, and the change in Moses)

(ALSO 4/5/81)

Here is the essence of what God wants from all His children. That essence is Change. A Change of heart; a Change of priorities; a Change of all else that prohibits us, or hinders us from following Him completely. This is why God changed Peter's "Never" into "Thou shalt." Peter became that Rock which his name meant, and Jesus said would happen. Peter, even though he still had a tendency to slip back to old ways from time to time, changed to what God wanted because he was willing to submit to that transforming love of Jesus Christ.

As we continue to look about us at the "faces in the Crowd," do we see ours reflected in the face of Simon Peter? Do we see that strong resolute stance that says, "I will Never?" Do we see the lack of submission to the demands of



Jesus Christ upon our lives? Do we see improper priorities because we have been "Nevering" God in so many things?

I believe that if all of us are honest, we can answer yes to almost all of these thought provoking questions. And since we can answer yes, we should be willing to do something about it right now, today. God can change your life and mine if we are willing to submit to His discipline. That is what this Lenten season should be for each of us. Will you join with me now and come to the Lord and ask for this direction for our lives? I trust that all of you will and let us begin here and now to let that transformation take place and see how God can and will use each of us. Are you willing to do that? Let us pray.

"Faces In The Crowd: The Fearsome Foursome"  
Scrip: Jn 18:12-14; Mt 26:57-66  
Texts: Jn 18:13a; Mt 26:57, 60b

This pt Js ministry thing now tumbl bout Him  
Had period felship discip & shar last meal,now in  
( adn Gethsemane 2pray & peac tranquility brok by men  
lantern arms arrest Jesus  
Wat mor friten prospec Js fac arriv confrontation  
Knu wat had go thru, & knu wud B unjust condem,also  
knu wud B dun by peop brake Mosaic law they try uphold  
B4 nite ovr wud fac mos terfy exper=Fearsum,4sum  
Jn 18:13=Annas 1st=Hi Pr. 6-15AD,had rank,all og with  
but actual Hi Pr Emeritus=Ex-officio  
Sanhedrin=Cort 4hiest violatrs,lik Sup Cort 2day  
71 membs,asembl semi-circ & acus in midl  
Cort clerks,3 row discip futur candattes vac seat  
Sadd in influence & K Herod try mak Pharasaical  
Sadd=no Bliev;Phar=do  
San=no arest Judea,mus wait Gal & "He Set Face Jeru"  
Aft'r Js San cud hav warant 4 arest in world  
no deth penty=Roms mus do  
prisnr dres morning,& no read this dun  
Cud not meet B4 daybrak & so Annas,insted Caiaphas  
Jos Caiaphas=Son law Annas,Sadd & sam insol charactr  
Short Aft'r rais Laz from ded conven Sanhed & forc  
resolu Js mus die=Jn 11:47-57-agin & disregard Law  
mus hav 2 witnes & sinc ignor law wondr why folo and  
Now 2mor on scen  
Mt. 26:59=sot them  
vs 60=sot them,& many cum ~~xxxxx~~ but not 4ward  
( Hum natur same 2day,Bhin bak,but not 2face  
vs 60b=fals witnes  
vs 61=Accus & agin Mosaic code=fulfil law,but fals  
witnes=Deut 19:15-19  
All this agin 9th commandment  
Ironi=Gr word=Witness=Martyr  
vs 61=testmony giv & vs 62 Js ask bout this  
vs 63=Hi Pr tak dif tack want 2trip & say wrong thing  
vs 64=Js say wrong thing & 2them plac self lev'l God  
Bcuz no C as Mes.,He desrv deth & all say so Vs 66  
Js now redy Rom authors;fac bes Jew cort & condemn  
Card stak agin & no impartial trial possible  
We think fals peop & B angr,hated 2ward them  
But wat Js feel? Wat feel lk ea 1?  
(Illus poor boy,school teachr,no patches)  
Wt Bliev Js no C 4angry hateful me,insted C 4men in  
need salvation He provid. No C sp poverty in striv  
keep letter law;no C patches:saw sinners in need his  
luv;This how He lk worl & how U & I shud C seivs in  
Crowd faces roun Him;All need 4givnes & luv He provid

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Sunday Evening Lenten Service March 2, 1980  
The Rev. Ralph C. Link, Pastor  
Mrs. Kitty Feder, Organist  
Mr. Roldand Thompson, Saxophone  
Lori Zavacky and Sharon Pfabe - Acolytes

\*\*\*\*\*  
ORDER OF WORSHIP - 7:30 P.M.

Prelude  
\*Processional Hymn No. 67 "Beauty around us"  
\*Ascription  
\*Call to Worship - "I Bind My Heart"  
Evening Prayer  
Who's Who In the Pew  
Announcements  
Offering  
Offertory Nancy Link, Clarinet  
Anthem: "Doxology" Owens Chancel Choir  
Scripture: John 18:12-14: Matthew 26:57-66  
Sermon: "Faces In the Crowd: The Fearsome Foursome"  
\*Hymn of Dedication 472 "What a Friend we Have in Jesus"  
\*Benediction  
\*Response "Christ, we do all Adore Thee" Dubois  
\*Postlude Feder  
\*\*\*\*\* \*Congregation Standing \*\*\*\*\*

Serving as Ushers tonight are: \*Charles Penar, Dan  
Bosko, Robert Knauer and Dave McMillin.

Mr. & Mrs. Daniel Bosko will greet the Congregation  
at the door this evening.

*GARY DANIEL, DICK ANNIVERSARY*

"Faces In The Crowd: The Fearsome Foursome"

Scripture: John 18:12-14; Matthew 26:57-66

Text: John 18:13a; Matthew 26:57, 60b

At this point in Jesus' earthly ministry things had now come tumbling down all about Him. He had just had a period of fellowship with His disciples in which He had shared a last meal with them. <sup>They</sup> ~~He~~ had gone with ~~them~~ Him to the Garden of Gethsemane to pray. But things had not turned out exactly the same as on other occasions when they had prayed there. The peace and tranquility of the night had been suddenly broken by a band of men with lanterns and arms seeking to arrest Jesus. He had now been taken by force to the precincts of the High Priest.

But even more frightening <sup>WERE</sup> ~~was~~ the prospects confronting Jesus as He arrived for interrogation. He knew what He had to go through and He was aware that He would be unjustly condemned. But it is a good possibility that He was to be condemned at the expense of so called "very religious" people breaking many points of their beloved Mosaic Law which they had so meticulously and painstakingly assembled to provide proper justice for any criminal. Before this night was over Jesus would face what not only was a terrifying experience. But would find Himself at the mercy of the "Fearsome Foursome."

As we read in our Scripture from John, the 18th chapter, verse 13, "He was taken to Annas first," (read verse 13). This Annas had been the High Priest from 6 to 15 A.D. and was now only the High Priest Emeritus. As such he retained not only the title of High Priest, but he held all of the obligations and even the privileges which went with that office. He was at this point presiding as Ex-Officio over this hastily called meeting of the Sanhedrin. The Sanhedrin was the name given to the court of highest appeal for violators of the Mosaic Law. It would be similar to our Supreme Court today. It was made up of 71 members. They assembled themselves in a semi-circle with the accused in the middle. They also had Court Clerks and 3 rows of disciples who might be future candidates for ~~the office~~ a vacated seat on the Court. The Sanhedrin was made up mostly of Sadducees and their particular influence.



Under King Herod it became more Pharasaical because he wanted to limit their power. The Sadducees were a group of men who did not believe in miracles, in angels, in life after death. But other than that they held to the Mosaic Law. The Pharisees believed in all of these things and the Mosaic Law, so they were not as harsh and power seeking as the Sadducees.

During the time of Jesus the Sanhedrin was restricted to Judea and so they could not arrest Him while He was in Galilee. This is one reason why we read in Scripture that He set His face to go to Jerusalem. He knew He had an appointment with death and He knew that it could only be carried out if He was in a position to be arrested and tried in Jerusalem. The power of the Sanhedrin after the time of Jesus was broadened and they could issue a warrant for the arrest of someone in any part of the then known world. But they could not carry out the death sentence even though they might find someone guilty of the death penalty. The Romans had to perform the actual execution.

There were several points of order which the Sanhedrin omitted during the so called trial of Jesus. Much of their proceedings were out of order but in their zeal to get Jesus out of the way they were not too much concerned with the proper procedures.

The prisoner was to be dressed in mourning as he stood before the court. No where do we read this was the case with Jesus. We also know that they could not meet before daybreak legally. So to perhaps get around this they took Jesus to Annas first and technically, he was not the actual High Priest, so therefore, they got around the legality of this requirement. So after they had taken Him to Annas for questioning, they took Him to the second of this foursome He was to face. This was the High Priest a man named Joseph Caiaphas. He just happened to be the son-in-law of Annas. He was also a Sadducee and had the typical insolence which was a characteristic of the Sadducees. It was shortly after the raising of Lazarus from the dead that he convened the Sanhedrin and forced a resolution through that Jesus should die. This is the reference made in John 11:47-57. And again, he disregarded the law to bring about the death of Jesus.

But in order to accomplish their ends they had by law to have at least two witnesses, to bring charges against Him. After ignoring the law in so many other ways it is hard to understand how they could justify their actions by holding to only one or two points of the law. So now enters the other two of the Foursome Jesus had to face. We can readily see that it wasn't an easy task for them to get two people to bring charges against Him. In verse 59 we read they sought them. Verse 60 tells us they found none even though many came forward. This means that there were those who would speak ~~in~~ behind the scenes but they didn't have the courage of their convictions to stand up and say it publicly. Isn't it funny how human nature never changes and people even today are willing to stand on the sidelines and make accusations, but are unwilling to step forth openly.

The end of verse 60 tells that at last two witnesses came forward. But it ~~point~~ points out they were false witnesses. Verse 61 points out their accusation.

Again, this is absolutely contrary to the Mosaic code. They were fulfilling the law, but at the expense of using illegal witnesses. In the book of Deuteronomy 17:6, we read, (read this.) This was the fulfillment of what was required of them as a court. But as is pointed out in the 9th commandment it is illegal to bear false witness. To do so ~~mean~~ and to be found out meant the one bearing false witness had to serve the penalty enacted upon the falsely accused one. Ironically, the Greek word for witness is the word Martyr and came to mean one who had to die for his faith.

~~xxxxxxpanderxxxxxxfourxfalxxx~~ The testimony of these two witnesses is given, vs 61, and Jesus is asked about this, vs 62. Then the High Priest asks a question along a different line, wanting to actually trip Him up and get Him to say something for which they could kill Him.

Jesus gives them the opening by His answer, vs 64. To them, ~~xxxxxx~~ Jesus was placing Himself on the same level as God. Because He did not meet their criteria as to what the Messiah should be, they ruled that He deserved death. This is what they all answered according to vs 66.



So now the stage is set for Jesus to be turned over to the Roman authorities.

He has faced the best that the Jewish court could produce and their findings have justified them in condemning Him to death.

Needless to say the cards were stacked against Him and no way could He receive an impartial trial.

I am sure that as we think about these Four false accusers of Jesus we can probably feel anger and hatred toward them. But did you ever stop to think what Jesus must have felt? Here are the four faces, I have called, "The Fearsome Foursome." What do you suppose Jesus felt as He looked at each one?

(Illustration of poor school boy and favorite teacher, "no patches").

I would believe that Jesus didn't see them as angry, hateful men, bent on His death. But instead as four men in need of salvation which He could provide. He didn't see their spiritual poverty in striving to keep the letter of the law. He didn't see the "Patches" which were theirs. He only saw sinners in need of His love.

This is how He looks at all the world and this is how you and I should see ourselves in that crowd of faces around Him. We all need that forgiveness and that love which only He can provide.



ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Third Sunday in Lent March 9, 1980  
The Rev. Ralph C. Link, Pastor  
Mrs. Kay Morris, Organist  
Mr. Roland Thompson, Saxophone  
Lori Zavacky, Sharon Pfabe - Acolytes

+ + + + +  
ORDER OF WORSHIP - 11:00 A.M.

Prelude "Prelude and Fugue in D Minor" Bach  
\*Processional Hymn No. 182 "Fairest Lord Jesus!"

\*Ascription - Choral Amen

\*Exhortation

\*Confession (In Unison) "Mighty God, by your power is Christ raised from death to rule this world with love. We confess that we have not believed in Him, but fall into doubt and fear. Gladness has no home in our hearts, and gratitude is slight. Forgive our dread of dying, our hopelessness, and set us free for joy in the victory of Jesus Christ who was dead but lives, and will put down every power that hurts or destroys, when your promised kingdom comes. Amen."

\*Kyrie (Choir, Congregation and Pastor)

\*Assurance of Pardon - Choral Amen

\*Praise

\*Pastor: 'O Lord open our lips

\*People: And our mouth shall show forth thy praise

\*Doxology

Who's Who in the Pew

Announcements

Joys, Concerns and Prayer Requests.

Children's Moment (All Children please come forward to Chancel)

Cherub Choir "This Little Light of Mine"

directed by Cyndie Sybert

Call to Prayer

Pastor: The Lord be with you

People: And with thy Spirit

Pastor: Let us Pray

Prayer and Prayer Response

Offering

Offertory "Voluntary in G minor"

Boyce

Anthem: "The Moment of Truth" Youth Choir

Directed by Lloyd Link and Ginger Harbison

Scripture: Matthew 27:1-2, 11-26

Sermon: "Faces In The Crowd: The Politician"

Prayer and Lord's Prayer

\*Closing Hymn No. 272 "Love divine, all loves excelling"

\*Benediction

\*Three Fold Amen

\*Postlude "Beneath the Cross"

+ + + + + \*Congregation Standing + + + + +

The Lovely Flowers on the Altar have been placed by

Ann Williams in memory of "Loved Ones"

Serving as Ushers today are: \*Mary Lou Davis, Peg

Nazaruk, Gloria Walker and Dutch Bolam.

Elder and Mrs. Robert Dellen will be at the door today.

The attendance last Sunday was 183.

Nursery will be provided today by Betty Carney and Robin Knauer.

> There will be Nursery this evening and every Lenten Service during Lent.

> Hospitalized: Howard Jaillet, Peg Snider, Jack

Diefenderfer, Wilmer Pfabe, Sunnyview, Nick Nobach

Art Carney and Rod Rensel will be visiting the

Hospital this week.

> Tonight - 7:30 - Lenten Service

> Saturday - Mar. 15 - Pancake Supper - See Richard

Mangel or LeRoy Andrews or Church Office for Tickets.

> EASTER EGGS - we are thinking of making more. (Peanut

Butter and Cherry Nut only). If interested in buying

more candy please call Ginny Mangel by March 11th.

285-3324.

> New Members will be received on Palm Sunday. If you

should know of anyone interested in joining the Church,

please either drop a slip of paper in the offering

plate or let the Pastor or office know.

> Alice Beatty would like to thank all the people who

sent cards and prayed for her when she was in the

Hospital. She would also like to thank Rev. Link

and those that visited her.

Tonight from 6:00 to 7:30 - Senior High Youth will

meet. If you range in age from 9th grade through

20 years old you are welcome.

"Faces In The Crowd: The Politician"  
Scrip: Mt 27:1-2, 11-26; Text: Mt. 27:24

(Story boy & pictur Pont Pilat, Flite Egypt)  
Yr AD, 12th yr Tiber reign appt Pont Pilat as Gov  
Judea, Samria, Idumaea.

Nam=Armed with Spear: quickly Bcam mos contro v fig  
appt 2 post

1st mov chang hqtrrs army Caesaria/Jeru & Rom sta:  
thez stnds imag Cesar & agin 10 Comands Jews

Jew asemb outsid palac Cesar, Pilat refus listn,  
surround w/solders ordr seiz, crcfy unruly; no deter

5day go on, Jew say they wil 2die, & Pilat relent  
This only 1blundr he mak & eventul recal Rome

He knu Jew law, custom; keen stud restles peop  
Spent consid tim por histry, laws bak 2antiquity

Had no real luv & Rom nevr abl conquer Israel  
Lik man sit volcano, nevr kno wen erupt & nevr

knu wen thotles Rom Sold brk tabu & chaos reign  
Pilat hate Ch Pr & feel mutual & so man contradics

Js brot 2 Pilat & tho Jew, he side agin Ch Pr etc  
thus tug war Bgin Btween 2 parties

vs 11b=R U king Jews?=Js anser no actul affirm, lik  
U sed it

vss 12-14=Js silent & Pilat marvel crucfy

vss 15-17=Amnesty Bar/Js? & think Bara 1 2B ~~xxxx~~

vs 19=Wif warn no bothr Js

vss 20-23=Bara/Js & peop cry Js crucfy

vs 24=Knu los fite, yet cud no let polit. schem kil  
innocent man; if Rome tol He try ovrthro=trobl

He say=I INOCENT THIS MAN BLUD & MURDR  
w knu Jew law=Deut 21:1-9 (READ)(EXEG)X

ow burdn plac Jew ldr sholders & they mak nexmo  
Strang twis=Jew cud tel Rom Pilat sentenc ino man

But sinc get way ovrluk insul Pilat giv, Js execu  
Pilat in dilema=want 2B bes 4 Rome, bes 4peop=POLIT

Titl no dishonr, but sum peop mak it so 2day  
in ordr win public suport striv B thing all peop

& eventul B dsicovr charlatan lik Pilate  
Js sed=No man can serv 2 mastr: G & Man=choic mus B

Pilat seek 2mak nam histry bk, & last impression  
(Illus Ptolemy & Lighthouse Pharos, Sostratus)

Pilat worldly fam disap short tim, kno as exec Js X  
Lessn we 2lern tak stan 4 Js no resefv

(Illus Med coleg Dr & say minister fail convers)  
Un4tunat tru pictur ch 2day; los fir, zeal Bcuz sot

2 serv both world & G & no can B dun  
(Illus Wm Carey & son Felix)& many fin self sam si

RU wil 2yield 2cal Js xp UR lif? Ru wil yield time  
& efort He cal 4th? Or RU lik Pilat, recog Js xp as

King, Kings but ignor & turn atten 2thing world?  
U & I mus lk face crowd & seperat own reflec from

thoz 'rejec Him, & B among thoz who luv, serv Him &  
giv Him riteful plac our harts as He deservs.

October 19, 1979

To All Counselors and Advisors:

We need people who would be willing to teach a Nurture Group in their Church or Home after the Crusade Services have ended at the Butler Intermediate High School. We encourage each church to have at least one Nurture Group.

There will be a training class on how to conduct a Nurture Group and you will be notified as to the date and time this will be held.

We pray that you will be interested in teaching one of these classes and also that you will take time to pray about this matter.

Please sign this form and return it to: Reverend Ralph Link, Follow-Up-Chairman. You may contact Reverend Link each evening before or after the Crusade Service.

I would be interested in teaching a Nurture Group:

Signed \_\_\_\_\_



"Faces In The Crowd: The Politician"

Scripture: Matthew 27:1-2, 11-26

Text: Matthew 27:24

(Political joke or story if available)

In the year 26 A.D., ~~the Roman Emperor Tiberius~~ in the 12th year of the reign of the Roman Emperor Tiberius the Emperor appointed a man named Pontius Pilate ~~as the new Governor of Judea, Samaria and Idumaea.~~ His name, Pilate, meant, "Armed with a spear." He quickly became the most controversial figure appointed to this post up to this time. One of his first moves was to have the headquarters of the army moved from Caesarea to Jerusalem. This meant that the soldiers carried their standards into Jerusalem, the Holy City, and this infuriated the Jews. On those standards were the image of Caesar and this was strictly against the Jewish religion pertaining to the making of graven images as forbidden in the 10 Commandments.

Because of this the Jews assembled themselves outside of his palace in Caesarea and demanded the Roman standards be removed from Jerusalem. Pilate refused to do so and had his soldiers surround the people with orders if they got out of hand ~~they~~ those doing so were to be seized and crucified. But the people would not relent saying they preferred death to submission to idolatry. After 5 days of this confrontation Pilate gave in and the standards were brought back to Caesarea.

This was only one of several blunders which Pilate made which eventually caused his recall to Rome and removal as Governor. But Pilate was a man who knew the Jewish customs and laws. He was a keen student of these restless people. He was more fitted to rule them than any Gentile who ever attempted to do so. He had spent considerable time poring over their history and their laws and had traced all of this back to antiquity. But with all of this knowledge he had no real love for them and he was probably justified in his feelings looking at it from the Roman point of view. Rome had never been able to actually conquer ~~the~~ Israel. All that they had been able to do was to exert their authority over them. They were like a man sitting on a volcano never knowing when it

would erupt. Pilate never knew when a thoughtless Roman soldier would break one of the Jewish taboos and throw the whole territory into chaos. Among the chief hatreds Pilate had was a hatred of the High Priest. The feeling was probably mutual but nevertheless, they had to deal with one another from time to time. Seeing this then ~~by~~ as the background surrounding Pilate we can see that he was a man of contradictions at this point in time.

Jesus was brought to stand trial before Pilate and He was a Jew. But even though Pilate had this intense hatred for Jews, he also hated the High Priest, and his clan. Thus he was being asked to condemn a man at the insistence of these men and from this we can easily see the tug of war which began to take place.

Pilate asked Jesus, (vs 11b), "Are you the king of the Jews?" The answer Jesus ~~GAVE WAS AN~~ ~~affirmation~~ affirmation in such a way that He cannot actually be accused of saying it of Himself. It would be similar to someone saying something to us and we would reply, "You said it."

So the Chief Priests then begin to bring their charges against Him and it is interesting to note that their charges now were not Blasphemy against God, but took on political overtones. John points out that Jesus was accused of being a threat to Roman authority. But during this squabble between the Chief Priests and Pilate, Jesus remained silent. But we can see the <sup>political</sup> wheels of Pilate begin to turn. He recalled the right to grant amnesty to a prisoner during this feast. So he mentions the prisoner Barabbas, thinking that surely they would prefer Jesus to Him. But the crowd being stirred up demands the release of Barabbas.

Then to complicate his life that much more, his wife sends him word that she has been troubled about a dream concerning this man and she advises Pilate not to do anything to Him. So Pilate torn between what he feels he must do and what he wants to do offers them the choice once again, (vs 21). And the people once again demand the release of Barabbas, Vs 21b. But Pilate still not satisfied that justice is being served asks what is to be done with Jesus, (vs 22a)? And the reply of the people is that He is to be crucified, (vs 22b).



But Pilate must have realized at this point that he had lost his fight to save this man from a miscarriage of justice. He had tried to let these Jewish leaders know he was aware of their political scheme. Yet, he couldn't completely go against them for if he exerted his authority to have this man released and they could prove that He was a threat to Rome, his life would have been in danger from the Roman authorities. So at this point he called for a basin of water. He symbolically washed his hands and declared publicly his innocence in this death. He was pointing them right back to their very own law which required this. It is found in Deuteronomy 21, verses 1-9. Thus Pilate was saying, "I am innocent of this murder and I cannot be held responsible." Now Pilate had placed the burden upon the Jewish leaders. It was up to them to determine their next move. They had the choice of backing down, or they had the choice of going ahead with their plans of execution. But in all of this there were some strange twists taking place. Had the Jewish leaders been desirous of making trouble for Pilate, all they needed to do was to report that he had proclaimed a prisoner innocent, and then had him executed. Rome would not have tolerated this from any Governor. But since they were more interested in disposing of this menace to their religiosity, they overlooked the insult Pilate gave to them and had Jesus executed.

We see in Pilate a man with a dilemma. He wanted to be the best representative for Rome he could possibly be. Yet, he knew that he had to conduct the affairs in a proper way or he would create riot and destruction in this province. So he very naturally became a "Politician." This title in itself is not dishonorable, but the actions of people in offices of public trust quite often make it that way. Some of our present day officials certainly are of this ilk. In ~~xxx~~ order to win public support for themselves they strive to be all things to all people and supposedly succeed until they are discovered for the charlatans which they are.

Jesus ~~xxxxx~~ once said that no one could serve both God and man. He was pointing out that it was impossible to have two masters. A choice must be made at the expense of having the one master take complete precedence over the other.



Pilate like so many others before him and since, sought to make a lasting memorial in the ~~mix~~ books of history.

(Illustration of Ptolemy II, king of ancient egypt 2nd century and Lighthouse Pharos built by Sostratus; inscription and name erased by elements )

Thus it was with Pontius Pilate. His wordly fame disappeared in a short time and he is only remembered as the one who was responsible for permitting the execution of Jesus Christ. The lesson for us in Christ's Church is that we cannot please God and the world. We are called upon to take our stand for Jesus Christ without reservation.

(Illustration of Med. College Dr. saying ministers have failed at conversion)

This is unfortunately a true picture of the church today. We have lost our fire and our zeal because we have sought to serve both the world and God. And it cannot be done.

(Illustration of William Carey missionary to India and son Felix)

Many of us find ourselves in this same situation. Are you willing to yield to the call of Jesus Christ on your life? Are you willing to yield the time and effort He calls forth from your life? Or are you in fact like Pilate, recognizing Jesus Christ as the King of Kings, but ignoring that and turning your attentions to the things of the world? You and I must look at those faces in the crowd and seperate our own reflection from those who reject Him, and be recognized among those who love Him and serve Him, and give Him the rightful place in our hearts which He deserves.

"Faces In The Crowd: The Monarch"  
Grip: Lk 23:6-11; Text: Lk 23:9

Th now appear face crow=Monarch & this K Jew  
Herod Antipas; Js appear Pilat & Ch Pr say stir peop  
thruout Galilee  
Wen Pilat find out, send 2 Herod, gold opp ship Js  
c & let him pas judgement  
vs 8=Herod want C Js long time  
herd rumor=Eljah bak, Jn Bap bak, was this so?  
" blind C, lame walk, demon remov, Rais Jarius  
dotter, woman touch robe heal, 10 lepr clens  
Was this magnif magic? Or was Messiah?  
Herod Antipas=30 yr aftr father Her Grt; dad had  
children slauter; did this 1escape? Was King Jew pro  
promis?  
Was this now nu Bgin Btween Pilat & Herod? Nu pow  
Had city bilt name 4 Tiberius; bilt ancient burial  
ground & ritual unclean, import Gentil 4 populations  
Had arroganc, nerv res famly; cruel, ruthles  
marry wif half bro-s-dwnfal Jn Bap  
this wif cause dwnfal complet; ask 4mor power &  
Caligula banish 2 France & die there  
Js prestrn 2 Herod & at las face 2 face  
vs 9a-many quests  
vs 9b-no anser & this 1st 4 Js in all gosp accts  
nevr refus convers, but did here  
talk even 2 Pilat, but not 2 Herod. Why?  
Perhap feel no use, word twisted  
Bliev not Beaus hate, jus refus 2 talk this pt  
sho time 4 silence  
Herod lif speak leas 4us-had all money cud buy  
lack nothing; no cud mak polit mov Bcuz Rome,  
ut liv sumptously, luxuriously  
Prob serch hapnes & Js stan B4 in simpliciety, yet,  
cud do thing he no do  
If Herod cud do, mor power, prestig, but Js no awe  
by roylyty, yet only carp son  
This mus caus Herod anger, hatred  
dres Js royl robe & soldier mock, make fun  
In this can C church-ritual, liturgy, finery, 4get  
basics of luv G & worship simply  
Dress & Creed tak plac luv simpl Saviour low birt  
Tru K of Kings, but wants receiv basic, simply withot  
trappings want 2add 2 all this  
If quest our luv 4 Lord wud He C us as shud B?  
W He C us as unworthy His speech, replies?  
G 4bid we C selvs as smug, complac unworthy luv Js  
Insted, may He find us wil servants 4 Him/

ST. PAUL'S UNITED CHURCH OF CHRIST

Butler, Pennsylvania  
Sunday Evening Lenten Service March 9, 1980  
The Rev. Ralph C. Link, Pastor  
Mrs. Kay Morris, Organist and Choir Director  
Mr. Roland Thompson, Saxophone  
Lori Zavacky and Sharon Pfabe - Acolytes  
+ + + + +  
ORDER OF WORSHIP - 7:30 P.M.

Prelude  
\*Processional Hymn No. 381 "Fling out the banner!"  
\*Ascription  
\*Call to Worship "I Bind My Heart"  
Evening Prayer  
Who's Who In the Pew  
Announcements  
Offering  
Offertory  
Anthem: "Trust and Obey" Chancel Choir  
Scripture: Luke 23: 6-11  
Sermon: "Faces In The Crowd: The Monarch"  
\*Hymn of Dedication No. 304 "The King of Love"  
\*Benediction  
\*Response "Christ, we do all Adore Thee" Dubois  
\*Postlude  
+ + + + + \*Congregation Standing + + + +

Serving as Ushers tonight are: \*Mary Lou Davis,  
Peg Nazaruk, Gloria Walker and Dutch Bolam.

Mr. & Mrs. Gottlob Kradel will greet the Congregation  
at the door this evening.

"Faces In The Crowd: The Monarch"

Luke 23:6-11

Text: Luke 23:9

There now appears among the Faces In The Crowd, the face of a Monarch. This Monarch is none other than the King of the Jews, Herod Antipas. Jesus had appeared for the first time before Pilate and the Chief Priests and the people had told how Jesus had stirred up the people throughout all Galilee. When Pilate learned of this, the ~~pin~~ politician in him came to the fore and he saw a golden opportunity to ship Jesus off and not have to pass judgement on Him. So he sent Jesus to appear before Herod.

We read in the 8th verse that Herod had desired to see Jesus for a long time. He had heard rumors about Him and he wanted to satisfy his curiosity. Was this Elijah come back from the dead as some had said? Was it John the Baptist from the dead? He had heard that this man had healed men who were blind; those who were paralytics were able to walk again; He had raised the daughter of Jairus; a woman had touched His robe and was healed; there were ten lepers cleansed by Him and all of the other stories. Was this merely a magnificent magician, or was this the promised Messiah from God?

This king, Herod Antipas was ruling some 30 years after his father Herod the Great. It was this former Herod who had seen that babies were slaughtered so that Jesus the promised King of the Jews would not survive. Now Herod Antipas, the son of this great king had the opportunity to see this Jesus first hand. In all probability there were many questions concerning this man. Had He survived that slaughter of children? Was He the real thing? Was Pilate really letting him handle this thing on his own? If he was it was a new beginning because the King of the Jews was not permitted much in the way of power. He was more of a figurehead than anything else. It was still Rome which made the decisions. In keeping abreast of Rome Herod Antipas had shown his favor toward them by founding a city named after the Emperor Tiberius. The city was named simply "Tiberius." Nothing imaginative about that. But it did have one unique feature about it and that is it was built on an ancient burial ground and there-



fore, his own people the Jews, would not occupy it. The reason being that it is ritually unclean. So Herod had to import Gentile people to inhabit it. There really isn't much which can be added to the story of Herod Antipas except that he had the arrogance and nerve of the rest of the family. He was cruel and ruthless and served his own ends.

He married the wife of his half brother and this is what caused John the Baptist to be slain because he had the audacity to make accusations against Herod. But this marriage later proved his downfall because his ambitious and scheming wife sought to have the Emperor Caligula grant Herod Antipas more power. But Caligula instead banished him to France where he died.

So it is that we see Jesus presented to Herod and at last they are face to face. Herod questions Him, vs 9a, but Jesus doesn't answer. The Chief Priests then begin to give all of their accusations against Jesus to Herod and since Jesus does not reply, Herod gives his men the opportunity to make fin of Jesus.

But the interesting thing in all of this is that for the first time in all of the Gospel accounts, Jesus absolutely refuses to converse with someone. Even Pilate gets a reply or two from Jesus. But before Herod Antipas, He never utters a word. This is rather ironic when one considers that Jesus always took the opportunity to speak to anyone and particularly those who had needs. If there was anyone who had needs it was this man. But for some unknown reason Jesus never communicated with him. Perhaps Jesus knew that whatever He said would be twisted and distorted and lose its actual meaning. Perhaps He felt that it was fruitless to speak to this conceited, egotistical puppet called a King. It certainly was not because Jesus hated him, or refused to offer help when possible. I would believe that contained in here is the message that there is definitely a time for silence.

The very life of this man bespoke a lesson for anyone who really wants to know and understand what God wants from us. Herod Antipas possessed all that money and wealth could buy. He lacked for nothing. His word was carried out without question. True, he was somewhat a prisoner of Rome because he could not ~~carry out the death penalty~~ dispose of anyone at will without consent.

But he still lived very luxuriously and sumptuously. But what was all of this giving him? Was he really happy? He was searching for the happiness to be found in material wealth. Jesus standing before him in His utter simplicity must have evoked from him feelings of frustration. Here was a badly beaten man, yet He had the composure of not being awed by royalty. He was able to perform feats Herod would have gladly given much to have done. Had he half the power of this man, the rest of the kingdom and even Rome would stand up and take notice of him. But he didn't have this power and this unassuming, unknown son of a carpenter did.

This must have stirred the heart of Herod to the point of complete anger and jealousy. Is it any wonder that he had Jesus arrayed in regal finery and then made fun of by his soldiers.

But in all of this we can also see the stamp of the world in the church. We have become so enamored of ritual and liturgy that we have forgotten the basics of true worship of Almighty God. It is the pomp and circumstance of dress and creed which have taken the place of simplicity and humble love for a Saviour of lowly birth and life. True, He is King of Kings. But He wants us to receive Him basically and simply without all of the trappings we want to add to that acceptance. He asks us to follow Him. To pick up our cross daily and to live as He showed us to live.

If we were to question Jesus this night concerning His will for us, would He speak to us in love? Or would He look at us as not being worthy of His speech and replies? God forbid that we see ourselves as smug, complacent individuals unworthy of the replies of Jesus in our lives. Instead, may He find in us the willingness to surrender ourselves to Him and His cause. May He find us willing servants for Him.



ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Fourth Sunday in Lent March 16, 1980  
The Rev. Ralph C. Link, Pastor  
Mrs. Kay Morris, Organist and Choir Director  
Mr. Roland Thompson, Saxophone  
Lori Zavacky, Sharon Pfabe - Acolytes  
+ + + + +  
ORDER OF WORSHIP - 11:00 A.M.  
Prelude Sax and Organ "Ivory Palaces" Thompson  
\*Processional Hymn No. 12 "For the beauty of the earth"  
\*Ascription - Call to Worship "I Bind my Heart"  
\*Exhortation  
\*Confession (In Unison) "Father Almighty, we know that  
we have gone into hiding, even though we have been  
made for thy glory. We have tried to keep away from  
thy presence. Forgive us and bring us once again to  
the place where we may see thee and sing praises to thy  
majesty; through Jesus Christ. Amen."  
\*Kyrie (Choir, Congregation and Pastor)  
\*Assurance of Pardon - Choral Amen  
\*Praise  
\*Pastor: 'O Lord open our lips  
\*People: And our mouth shall show forth thy praise  
\*Doxology  
Who's Who in the Pew  
Announcements  
Joys, Concerns, and Prayer Requests  
Anthem "It is a Precious Thing" Rob & Cyndie Sybert  
Call to Prayer  
Pastor: The Lord be with you.  
People: And with thy spirit.  
Pastor: Let us Pray  
Prayer and Prayer Response  
Offering  
Offertory "Ave Verum" Mozart  
Anthem: "Share His Love" Gaither  
Scripture: Mark 15: 6-15  
Sermon: "Faces in the Crowd: The Substitute"  
P er and Lord's Prayer  
\*Closing Hymn No. 161 "Beneath the cross of Jesus"

\*Benediction  
Choral Response "The Lord Bless You and Keep You" Lutkin  
\*Postlude "Blest Be the Tie That Binds"  
+ + + + + \*Congregation Standing + + + + +  
The Lovely Flowers on the Altar have been placed by  
Mrs. Harold Sandbach in Loving Memory of "Husband"  
Serving as Ushers today are: \*Rob Vinroe, Robert Dellen,  
Randy Dellen and Brian Kennedy.  
Deacon and Mrs. Dave McMillin will greet the Congrega-  
tion and Visitors at the door this morning.  
The attendance last Sunday was 203.  
Nursery will be provided today by Mrs. Larry McWilliams,  
and Deborah Johnston. *For Easter Monday 1.2.1*  
Hospitalized: Jack Diefenderfer, St. Francis; Nick  
Nohach, Howard Jaillet, BCMH. *2007*  
Special Council meeting after Worship this morning.  
Tonight - Lenten Service - 7:30 P.M.  
Mr. Gary Butler will be the Organist this evening.  
Special Congregational Dinner and Meeting - tomorrow -  
Monday (March 17) at 6:30 P.M. This is an importat  
Congregational Dinner and meeting - so plan to attend.  
Meat and Dessert will be furnished. Bring a tureen  
and table service. If you are not here you cannot  
vote. If you cannot make the dinner the meeting will  
be held about 7:30 P.M. so please plan to make this.  
Daily Bread Booklets are in the Narthex - pick up your  
copy today while they last.  
Please sign up for lillies today - the chart will be  
passed.  
Mid Diefenderfer and Vivian Bolam will be visiting the  
Hospital this week.  
Thurs. - 7:30 - Board of Christian Education Meeting  
Thursday March 20th) All Teachers are asked to attend.  
Thirtieth Annual Good Friday Fellowship Breakfast for  
Men will be held in the YMCA at 6 A.M. Guest Speaker -  
Rev. Marshall, Berry H'll, Greenville, Pa. Tickets are  
\$1.75. J. W. Harmon and Kenneth Weitzel have tickets.  
New Members will be received on Palm Sunday. If you  
know of anyone interested in joining the Church - please  
put and slip of paper in tthe offering plate or let  
the Pastor or Office know.  
There will be no Fidelity Bible Class meeting due to  
Special Congregational meeting.



"Faces In The Crowd: The Substitute"

Scrip: Mark 15:6-13; Text: Mark 15:12

(Illus Brand A, Brand B) Liv socitychaleng 2mak comp

Auto makr cum in2 liv rm=I no ask buy car faith/con

Mos comers ask comp Btween brands/newspapr etc

What factors involv?

1st QUALTY, 2nd INGREDIENTS, 3rd COST & I wud lik U

2 mak comparson with me & dacid whethr A or B

Js B4 Pilat, brot by Ch pr, eldrs, scribes, Sanhedrin

Pilat Bgin trial ask Js identfy, no anser

vs 6=releas prisnr & that feast=Pasovr

speclat this means demonstrat delivr feast portray

vs 7=Barabas & wat dun

vs 8=peop clamor 4him

vs 9=Pilat giv choic & get chanc lk qualty prisoner

1hand actual crimnal, muderr, riotr/othr=K Jews &

brot out envy=vs 10

We kno from othr sorce Brand B=gud, kind, heal etc

& so qualty dif Btween 2

INGREDIENTS=A bent deth destruc, overthrow

~~Bar~~ name=Js Bar Abbas=G Salv, G saves; Son of Father

fathr Rabbi call father, but radical revolutionary

Js Xp=G salv, G saves, thru Anointed one & S of God

Comp=diff how use Ingredients of livs

COST=Brand A=Freedom, & Brand B=deth

A=tak lif wilfully, B preserv lif

Which wud U selcet? No B hurry anser think bout it

As lk Faces Crowd C Substitute But who is it?

(Illus woman try commit suicide & kill son)

This wat tuk plac Btween Js & Barabbas

Js shud go free, but He kiled & He substute 4siner

Aring isn't it? & we cry we wud no clamor 4Js det

& Barabas releas, but wud we?

~~Illus~~ considr follo illus=Wellington & officer)

Wud U hav thot officer guilty Bcuz no serch?

(Anser why he did this)

If U & I cud B ask by Pilat wat do with Js? wat say

Wud U want dispos, out of way Bcuz lif no ring tru?

" " selec world or Him?

(Illus 2kinds peopl good & bad)

We lik 2 4getaltho 4givn thru Js Sacrif we stil

sinners & along this Bgin 2 think we hav it, othrs

don't

& 4get He Substitut 4ea us & livs shud reflect dail

Bcuz Him shud hav=Qualty, Ingreds & kno has Cost

& C is turn things world 2Him as L & Savior

"Faces In The Crowd: The Substitute"

Scripture: Mark 15:6-15

Text: Mark 15:12

(Illustration of brand A and Brand B)

We are living in a society today which is constantly challenging us to make selections based on comparison. An automobile manufacturer keeps coming into my living room and exclaiming, "We're not asking you to buy a car on faith, we're asking you to compare." Most of the commercials depict a comparison between two or even three brands. The newspapers are constantly using more and more of this comparison advertising.

But what are the factors involved in making these selections by comparison?

First, we would have to say, "Quality." ~~as to the quality of the construction of the car~~

The second thing would probably be, "Ingredients." And the third would of necessity be, "Cost." I am sure these three items would not always fall into this sequence. There may be times when they would alternate or take a different order. But for this morning let us just keep them in this general order. I would like you to make a comparison with me this morning and then have you decide whether you would make selection A, or selection B.

Our Scripture this morning begins with Jesus before Pilate. He has been brought there to answer the accusations of the chief priests, the scribes, the elders, and the members of the Sanhedrin. Pilate begins this so called, "trial," by asking Jesus to identify Himself. But Jesus remains silent. Then we are advised in verse 6, that it was customary to release whatever prisoner they demanded at what is called, "that," feast. The word "that" of course means the Jewish Passover. All of the implications of this release of a prisoner during the Feast of the Passover are not completely known. We can only speculate as to what it all meant. It is quite probable that this was a means of demonstrating the deliverance which this Feast symbolized. Mark tells us of one of these prisoners named Barabbas, and what he had done, vs 7. He goes on to say that the people began to clamor for his release at this time vs 8.



Then he interjects Pilate's question concerning the prisoner they had brought to him, vs 9. Here is the chance to look at the "quality" of the two choices. On the one hand we have one who is an actual criminal. He represents Product a. His quality is that he is a murderer as pointed out by the 7th verse. He was involved in a movement to overthrow the government and in doing so he had killed ~~XXXXXXXXXX~~ person, or persons unknown at this point. What we know concerning the other one is simply that he is called, "King of the Jews." We also know that the chief priests had brought Him there out of envy, vs 10. What we know from other chapters and verses of the "quality" of His life is that He was interested in healing people both physically and spiritually. He was not concerned with violence or the overthrow of the established government. So making the comparison between Product A, the murderer, and Product B, the peaceful one the Quality is radically different.

When we compare the "Ingredients" of each product we can see that both are vastly different. Product A is bent on death and destruction. Product B is bent on saving and preserving life and changing it for the better. But if we look more closely at the "ingredients" we can analyze this better.

Product A is named, Jesus Bar Abbas. His name literally meant, "God is Salvation, son of the Father." Jesus means, "God is Salvation," or, "God saves." "Bar" denotes, "Son of." And Abbas means, "Father." Jesus Barabbas father was a Rabbi and therefore he would have been called "Father." So we can understand why he was named the son of Father.

Product B is named Jesus Christ. This literally means, "God is Salvation, the Anointed." Or, "god Saves," through this "Anointed one." We can readily see from this that both of them possess a close connection to the religious community. One the son of a Rabbi. The other ~~exactly~~ the Son of God.

But the difference is how they used the ingredients in their individual lives.

We now come to the "Cost" of the two products. Product A is clamored for to be set free and no cost involved. Product B is clamored for to be killed by execution. The one has taken life wilfully and carelessly and is demanded to go scott free. The other has preserved the dignity of life and done nothing



and is being asked to give up His life.

Which Product would you choose, A or B? Don't be too hasty in answering, think about it. As we look at the "Faces In The Crowd," we see a "Substitute." But just who is the Substitute?

(Illustration of King and son to be executed as criminal, King takes place)

This is what took place between Barabbas and Jesus. Barabbas should have been the one to be executed, but Jesus took his place. Jesus should have been the one to go free, but Barabbas took His place and did that. They each were "Substitutes" but for each other. Barabbas probably never knew what was done for him, that the Substitute was actually the one who gave His life so that he could be forgiven before the Judge of the Universe. Amazing isn't it?

But we cry that never would we have clamored for the death of Jesus and the release of Barabbas. Consider the following example and see what you would have felt.

(Illustration of Wellington's men and misplaced jeweled box)

Would you have thought that the officer was guilty because he refused to be searched? Seriously and truthfully?

(Answer as to why officer didn't want to be searched)

If you and I could be asked by Pilate today, "What shall I do with Jesus?" what would your answer be? Would you want Him disposed of so you can continue to live your life as you see fit? Would you want Him out of the way so you won't be bugged by a life that is being lived removed from what He wants? Would you choose the world, or Him? Some people think there are two kinds of people in the world, (Illustration good and bad people)

What we like to forget is that ~~we~~ although we are forgiven through Jesus Christ's sacrifice, we are still sinners. And along with this we begin to think we have it and others don't. And all along we need to know that He was the "Substitute"

each of us and our lives should reflect that each and every day. Because of Him we ~~have~~ can and should have "Quality," and "Ingredients" in our lives. But we also need to know that it has a "Cost," and the "Cost" is our turning from the things of the world to Him as our Lord and Saviour.

"Faces In The Crowd: The Tourist"

Script & Text: Mark 15:21

Fac now C is that Tourist, & mus stud out all ovr  
Balk: pun: Js abus, worn strug w/cros & exhausted  
Cros beam dethbed, slip, fal, no amt prod, push accompl  
Rom solders frustrat no get 2 Calvary; no lik gris  
usnes, part duty & get ovr baraks, city plesur  
Use Rom stratagem=select man 2do job, relev exhaust  
Touch flat spear & U it or els get crucified self  
Gnostic say Simon crucified & this expl resur  
Simon=cum from Cyrene, captal Cyrenecia, N Afric=TRIP  
Jew & realiz ambit Pasovr Jeru=Nex Yr Jerusalem  
Mus folo main st & hear nois, crowd, stop lk & C man  
& Rom solders  
Peop glad man get wat cum 2him, but Simon no kno  
Man fal, Rom solder taps spear & he carry cros  
Vs 21=wat duz this mean bout sons?  
nams R 2identfy men & writr Mark seek impres rdrs  
jus ~~xxx~~ who Simon is, & wrot mostly Rome Ch  
Rom 16:13=Rufus Xpian, mothr also, P cal mothr mus B  
endear 2him  
Wat influence this? Can only gues & hav 2do Sime  
Probbly chang Bcuz Js, mayb talk on way  
Watever Btween tim pik cros & thro Calvary chang  
man  
May stay watch exec & Bcum nu man, but watever he  
influnc famly  
Acts 13:4=1st men Ch Antioch wer respons send P  
1st miss jorney 2 Gentiles  
Read: Simeon of Niger=nothr name Simon & Niger  
sum? dark skin, not blak  
Sum us lt & sum drk  
C U C dignif here? Man compel do sumthin 4 othr  
man chang lif: then turn suport nothr man carry Gosp  
May wel B U & I hav opptunt Bcum Xpians Bcum a  
man was a Tourist in Jeru this Pasovr  
Shud mak awar we cal 2perform wat may B job no  
import 2 Lord  
But nevr kno wen 1 thoz unimport task may prov  
2B that which bring nothr person in2 fold

ST. PAUL'S UNITED CHURCH OF CHRIST

Butler, Pennsylvania

Sunday Evening Lenten Service March 16, 1980

The Rev. Ralph C. Link, Pastor

Mr. Gary Butler, Organist

Mr. Roland Thompson, Saxophone

Lori Zavacky and Sharon Pfabe - Acolytes

+ + + + +

ORDER OF WORSHIP - 7:30 P.M.

Prelude

\*Processional Hymn No. 471 "More love to Thee"

\*Ascription

\*Call to Worship - "I Bind My Heart"

Evening Prayer

Who's Who In the Pew

Announcements

Offering

Offertory

Anthem: "You're Not Your Own" Chancel Choir

Scripture: Mark 15:21

Sermon: "Faces In the Crowd: The Tourist"

\*Hymn of Dedication 474 "I've found a Friend"

\*Benediction

\*Response "Christ, we do all Adore Thee" Dubois

\*Postlude Butler

+ + + + + \*Congregation Standing + + + + +

Serving as Ushers tonight are: \*Rob Vinroe,  
Robert Dellen, Randy Dellen and Brian Kennedy.

Tomorrow Evening - 6:30 - Congregational Dinner  
and Meeting. If you cannot possibly make the dinner  
please try and make the meeting about 7:30 P.M.  
This is will be a tureen dinner.

The Lily Chart was passed this morning - come to  
the office if you would like to have a Lily reserved.

Elder and Mrs. Charles Penar will greet the  
Congregation and Visitors at the door this evening.

"Faces In The Crowd: The Tourist"

Scripture: Mark 15:21

Text: Mark 15:21

The Face In The Crowd we <sup>now</sup> see <sup>that of</sup> is a tourist. In fact, not only his face must have stood out, but the rest of him as well. This criminal, Jesus, called the King of the Jews was sentenced to die. He was condemned and now He was on His way to be executed. But as was so often the case, the physical abuse He had suffered by the chief priests, the Jewish leaders, the soldiers of Herod, and more recently the soldiers of Rome, He was exhausted. Valiantly He must have struggled with that heavy cross beam which would be His own deathbed very shortly. But try as He might, He was slipping and falling. No amount of prodding and pushing was accomplishing the task of getting Him executed. The soldiers must have found themselves frustrated at this point. They didn't like this grisly business anymore than anyone else. But it was a part of their duty if they were selected and so they had to carry out their orders. But they tried to get this ugly business over and done with so they could go back to the barracks and perhaps even get into town to seek some pleasure to take their minds off this grim work they had to be about.

So in order to hasten the accomplishment of their duty they used a Roman stratagem employed when needed. It meant that one of the soldiers and probably an officer at that, selected someone from the crowd to perform the duty required at that point. It was evident that this fellow, Jesus, was not going to get to the hill called Golgotha, or Calvary too quickly. His strength was fast ebbing and it would require a long period of time to end all of this. So one of the soldiers looked into the crowd for a likely prospect. Seeing a man he felt suitable for the task, he touched him with the flat of his spear and this meant, you MUST serve. There were no excuses to be made. When the Roman spear was touched to your person, you responded immediately. To refuse, meant punishment. At this time it could possibly have meant the crucifixion of the one who refused. In fact, there are those called Gnostics who taught that this man Simon was the one who was crucified instead of Jesus. This helped



His supposed resurrection. He could be resurrected, because He never died.

But what do we know <sup>Simon? What</sup> about this particular person who at this point was simply another "Face In The Crowd?"

The man was named Simon and he came from a place which was called Cyrene. ~~He~~ Cyrene was the capital of a place called Cyrenecia which was in North Africa. This section of land today is known as Tripoli.

Simon was a Jew and he was realizing an ambition that didn't come too often in life of a devout Jew. He was celebrating this Passover feast in Jerusalem.

He was on vacation, a Tourist. The dream of every Jew dispersed throughout the world was to celebrate the Passover in Jerusalem. At the close of the Feast it was customary to ~~xxx~~ repeat, "next year in Jerusalem." Meaning of course that hopefully next year it could be celebrated in their Holy City. Even today, in the homes of Orthodox Jews, during the celebration of this Feast the phrase ~~isx~~still repeated, "Next Year In Jerusalem."

Simon found himself in the midst of the throngs which filled Jerusalem for this event. He was eagerly observing all of the sights and sounds so he could tell his family back home what he had seen and heard. At this particular moment he must have been on the main street leading through the city and all of a sudden there is a turmoil. The noise of shouting and the clamor of people gathering to see something unusual going on must have caught his attention. He like all the rest must have pushed his way to a place of vantage to see what was taking place. There before his eyes was a procession of Roman soldiers marching down the street with a prisoner in the midst. The man is weighed down by the heavy burden of the crossbeam of a cross. He slips and falls and each time is prodded and poked by the soldiers to continue moving. The people are jeering and hollering. They are in a festive mood and it is good to see someone get what is coming to him. Then there are those like

Simon who because of not knowing the exact chain of events, mutely look upon the scene. But Simon must have been a bit taller than the rest for suddenly the man falls, is unable to get up and one of the soldiers searches the crowd for a replacement to carry the cross. He looks straight at Simon and then taps

him on the shoulder with his spear. "You there, come here and carry this cross."

ll that we read of Simon, is, (read verse 21).

But wait! That thing about his sons what does this mean? The names there are to identify these men. The writer of this Gospel, Mark, is seeking to impress upon his readers just who this Simon is. It is generally agreed that a large portion of the people to whom Mark wrote his Gospel were in the church in Rome. In Paul's letter to the Romans we read in chapter 16:13, (read this). This indicates that Rufus was a Christian, but also that his mother was a Christian as well. But more importantly she must have been such an endearing person that Paul calls her his mother in the Lord. From this then we can see that all of this must have transpired in ~~the lives of~~ the lives of these people because of some influence. What was that influence?

We can only guess. But the guess is that Simon of Cyrene became a changed man because of what he did for Jesus and this in turn caused his entire family to change. In all probability he was a little upset that he was compelled to carry this cross for a criminal. We know nothing of the conversation which may have taken place between Jesus and Simon. It is a very good possibility that somewhere between the time he picked up that cross to the time he threw it down atop the hill of Calvary that Simon was a different man. He may have even stayed and watched the execution and come away a different person. But whatever it was he must have had an influence on his own family as well.

In Acts 13:1 we read a list of men in the church in Antioch ~~which~~ who were responsible for sending Paul on his first missionary journey to the Gentiles. In that list, (read this), we read the name Simeon <sup>called</sup> ~~of~~ Niger. Simeon was another name for Simon. And Niger was a name given to someone who had a swarthy skin. Not a black person, but someone instead with dark skin. The same as some of us have fair skin and others have dark skin. Can you see the significance of this if it is the same Simon we are speaking about? Here was a man who was compelled to do something for Jesus and it changes his life. He in turn is supportive of another man to carry the Gospel to the Gentiles. It may well be

have had the opportunity to become Christians because ~~since~~ a man was a "Tourist" in Jerusalem at the time of this Passover.

This should make us aware that we may be called upon to perform what we may think to be unimportant jobs for our Lord. But we never know ~~that~~ <sup>when</sup> one of those unimportant tasks may prove to be that which brings another person into the fold.



ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Fifth Sunday in Lent March 23, 1980  
The Rev. Ralph C. Link, Pastor  
Mrs. Kitty Feder, Organist  
Mr. Roland Thompson, Saxophone  
Mike Wachsmuth, Dianne Zavacky - Acolytes  
+ + + + +  
ORDER OF WORSHIP - 11:00 A.M.  
Prelude "Come Unto Him" Maunder  
\*Processional Hymn No. 8 "Praise ye the Lord"  
\*Ascription  
\*Exhortation  
\*Confession (In Unison) "Have mercy upon us, O God,  
according to thy loving-kindness; according to the  
multitude of thy tender mercies blot out our  
transgressions, and our sin is ever before us. Purge  
us and we shall be clean; wash us and we shall be whiter  
than snow. Create in us clean hearts, O God, and renew  
a right spirit within us. Cast us not away from thy  
presence, and take not thy Holy Spirit from us. Amen."  
\*Kyrie (Choir, Congregation and Pastor)  
\*Assurance of Pardon - Choral Amen  
\*Praise  
\*Pastor: 'O Lord open our lips  
\*People: And our mouth shall show forth thy praise  
\*Doxology  
Who's Who in the Pew  
Announcements  
Joys, Concerns, and Prayer Requests  
Hymn No. 242 "Immortal Love"  
Call to Prayer  
Pastor: The Lord be with you.  
People: And with thy spirit.  
Pastor: Let us Pray  
Prayer and Prayer Response  
Offering  
Offertory "A Lenten Prayer" Harwell  
Anthem: "O Sacred Feast" Willan  
Scripture Luke 23:1-5; 13-25  
Sermon: "Faces In The Crowd: The Vocal Majority"  
Prayer and Lord's Prayer

\*Closing Hymn No. 159 "Our sins, our sorrows"  
\*Benediction  
\*Three Fold Amen  
\*Postlude Feder  
+ + + + + \*Congregation Standing + + + + +  
The Lovely Flowers on the Altar have been placed by  
Fanchon and Joy Hindman in Loving Memory of "Husband  
and Father" Lawson Hindman  
Serving as Ushers today are: \*Richard Mangel,  
Don Kingsley, Art Carney and Gary Penar.  
Bea and Alvin Tait will be at the door this morning.  
Good Fri. Breakfast - 6:00a.m. YMCA- see K. Weitzel  
The attendance last Sunday was 195 or J.W. Harmon..  
Nursery will be provided today by Mrs. Sharon  
Schmittlein and Lori Zavacky. Nursery will be  
provided for the evening Services. 7:30 TONIGHT  
Bob Dellen and Bob Tait will be visiting the Hospital  
this week.  
Hospitalized: Nick Nohach, Helen Ferree, Ellen Gamble.  
Palm Sunday evening we would like to have as many  
Confirmation classes as possible represented at the  
service. If you were Confirmed in St. Paul's please  
contact other members of your class, (active or  
inactive), and invite them to come.  
Thurs. March 27, Boys Basketball Banquet 7:00 P.M.  
The Weighlifters for Christ will be here and slides  
of our "boys" will be shown. Anyone interested please  
see Tom Massart or Don Wogan for details.  
Movie "Jesus" starts March 28, Penn Theater. Tickets  
available, see Dick Mangel, Howdy Bolam, Paul Pfabe.  
We are striving to have the children's Sunday School  
classes attend this movie. We have set Sunday March  
30 matinee for this date. 7:30 -  
We will be conducting services at Sunnyview - Monday,  
at 1:15. Anyone who wants to go we would be happy  
to have you join us.  
Lily Charts will be passed today. Lillies are \$5.00.  
Need Volunteers to help with an Easter Egg Hunt for  
Crippled Children of the Easter Seal Society. We  
also need easter grass and cool whip bowls. This is  
set for March 29th at Alameda Park 10:00. If you want  
to help or contribute contact Ginny Mangel or Cyndie Sybe  
COUNCIL MEETING AFTER CHURCH.

"Faces In The Crowd: The Vocal Majority"

Scripture: Lk 23:1-5,13-25; Text: Lk 23:23

Sum1=sd:Squeak wheel get greas" & interpret this  
In crowds illus this:KC firemen & strikers & attn  
Such grp brot Js 2trial B4 Pilat  
vs1=Orgiz mob;assembl carful,sam vupts,ideals etc  
but 2destroy imposter 1nce 4all,gold opp & no deny  
Pilat quest;Js;quest mob;then Herod;then Pilat ag  
crowd folo & Js lik tennis ball bak & 4th  
vss 13-16=Pilat plead 2B reasonbl  
vs 18=deman execution  
vs 20=Pilat quest agin  
vs 21=Bcum mor vocal deman deth  
vs 22=Pilat want perf Rom justic,plead agin 4 Js  
vs 23=wil hav non it & demand deth & Pilat unwil 2  
hav riot,releas Js,tradit pre-execut beat,& crucif  
C B4 us Fac Crowd thoz Voc Majority & thez herd alway  
no matt'r wat issu they listn 2:  
(Examp ask pray 4lrg grp go 2 Wash 4 prayr rally)  
Duz this sho peop Xpinty rt lite? Js glorify?  
if hav mob represent can get out control  
Voc Majority did:prayr from school,atack pledg flag,  
brot abort deman,seek homo civil liberties,push ERA  
Wen 1grp hollers loud enuf get way & this mob & Js  
If U examin thes peop =sum bes socity  
But how Bcum vblent,viscious? Stir up by othrs  
Ku Klux Klan,Nazis & results;mos part gud,nic peop  
But mus ask who responsib 4deth Js?  
(Illus Jew boy,Italian boy & argu who kil Js)  
We all push blam say=Pilat,Herod,Jews,Romans insted  
admit we did it.  
Wat say? U & I? Preposrous rt? Wrong. RU wil lk?  
U & I & any sinr evr liv or wil liv did it  
No add 2 our day duz it?, but ther is 4worl 2C  
Lets lk & C wat Bhin this:Why did Js die?=Fulfil G pl  
Why tak plac?=Sum1 mus B sacrif 4mank,worl=Jn 1:29  
This mean=thoz liv B4,thoz liv wen,thoz cum aftr  
U & Me,hav 4giv thru Him  
Strang paradox=Thoz seek Js deth want justic serv  
But by deth they justfy B4 Hi Judg all=God,Maker  
No realiz real issu B serv this time  
(Illus Not know Saver) Many us sam shoes  
Lash out worl,socty & seek hav just serv,unwil acpt  
G provid just thru Js Xp: semi=acknowled & then liv  
act as tho no kno Him,ever herd Him  
Ea tim cling self-right way,idea,method we join Voc  
Morty seek hav dun away anu Bcuz He mak us C selv  
4wat really R:If tru folors Js Xp then senstiv wat  
He want us 2do,2B,& wen deviat kno offend Him  
G want us 2B individs & not part howl mob:insted B  
wil folo very end compl submis wil:RU wil do that 2da

"Faces In The Crowd: The Vocal Majority"

Scripture: Luke 23:1-5, 13-25

Text: Luke 23:23

(Illustration of crowds, story, joke etc)

Someone has said, "The ~~xxxx~~ squeaking wheel gets the grease." This if course is to say that ~~ix~~ which causes the most noise or directs enough attention to itself is that which is heard and taken care of. This of course is true of almost anything we could name. A crowd is exactly the same. Let a crowd gather to be heard on any issue and it is dealt with. For some onths now we have seen on TV, pictures in the paper and in magazines the crowds demonstrating in Iran against the hostages and for their leaders. This past week there was a picture published in the paper showing the firemen of Kansas City picketing directly across the street for a building which was burning. It is crowds and mobs which get the attention.

Such was the case of the group who had brought Jesus to Pilate to stand trial.

We read in the first verse, "And the whole mutlitude of them arose and led Him unto Pilate." Here was in some instances an organized mob. They had been assembled carefully because of ~~thxix~~ the same viewpoints and ideals which held them together. They were untied as one man in their efforts now to destroy t this imposter once and for all. Here was their golden opportunity and they were not going to be denied.

So Jesus was questioned by Pilate; and Pilate questioned the mob; then he sent Jesus to Herod for questioning; then Herod sent Jesus back to Pilate. In all this time Jesus was somewhat like a tennis ball going from one court to another with the crowd following and adding their insults and demands for His life. Pilate now pleads with them to be reasonable as we read in verses 13-16.

But they demanded His execution, vs 18. Pilate questions them again, vs 20.

But they become more vocal and demand His death, vs 21. But Pilate, still trying to be just and to see that perfect justice performed which was the pride of Rome pleads once again for the life of this man, vs 22. But they will have none of it and demand His death, vs 23. And so Pilate unable to do anything



else at this point and unwilling to have a riot on his hands, releases Jesus for the typical pre-execution beating and has Him crucified.

Now to read something of this nature ~~xx~~ and to understand it in its entirety, usually raises some questions for all of us. What really took place here? How was it brought about? And who actually did it?

We see before us in "The Faces In The C"owd," those who make up the "Vocal Majority." It is these who are always heard no matter what the issue. At the present time I have been asked to be in prayer over a certain effort to have a large group of people go to Washington on a certain weekday and have a prayer rally there and witness to our nations leaders about Jesus Christ. I have been praying and the answer I seem to be getting is that this is not from God. No matter what the good reason behind something it can turn out to be detrimental to that good effort if mob rule begins to take effect. Do we want to really show people what Jesus Christ and Christianity is all about? And if we do, are we willing to do it in a proper concise, way so as to have His name glorified and not condemned and damned by people? This is one effect of having a mob represent a certain faction or group. It can get out of hand. It has been the "Vocal Majority" who have taken prayer out of schools, who are attacking the pledge to the flag; who have brought about abortion on demand, and who are seeking so strongly to bring about so called, "civil liberties" for homosexuals, and pushing through the ERA. This is what takes place when a group hollers and screams louder than the other group and gets its way.

If you were to examine the members of that mob which demanded and got the execution of Jesus Christ you would have found that for the most part they were the best people of that society. But where and how did they become the vicious men they were? We need to know that when a group like this is formed, it doesn't take much to stir a flame of hatred into a roaring fire. This is how the Ku Klux Klan has been able to terrorize the Blacks and the Jews throughout our country. They have preached hate instead of love. This is how Jim Jones got his group to follow him even in a suicide pact. Take those individual people out of those groups and you have some of the nicest people you want to meet.

But let their emotions be worked on by some radical leaders and you will not recognize these people as being the same human beings. This is how Adolph Hitler came to power and the United States must ever be alert that the same thing does not happen here, because it can.

But the question has always been just who was it who was responsible for the death of Jesus Christ?

(Illustration of Jewish boy, and Italian boy)

WE all want to have the blame pushed on someone else. It is far easier to say, Pilate did it, or Herod did it, or the Jews did it, or the Romans did it, than it is to say that you and I did it. What was that? You and I? How preposterous right? Wrong! Do you really know who did it? Are you willing to accept the answer for once and all time? The answer is, "You and I and any other sinner who ever walked this earth or who ever will." That doesn't add to making our day does it? We may not want to accept it, but there it is for all the world to see and to know.

Now perhaps you may not want to believe that and you want proof of what I am saying. To do <sup>THIS</sup> requires that we examine the motives behind all of this. First of all why did Jesus die? He died to fulfill the plan God had for salvation is the answer. Well, if this was God's answer why was it taking place? Someone or something had to be the offering to take away the sin of mankind, the world. So if you remember what John the Baptist said of Jesus you can understand this better. "Behold the Lamb of God which taketh away the sin of the world." So Jesus' sacrifice then was to forgive and pardon all sinners. That meant those who had lived before Him, those who were living when He made this sacrifice, and those who were to come after Him, and this included you and me.

Yet, here is the strange paradox of life: Those who had brought Jesus for trial were seeking to have justice served. They were asking for His death. But what they didn't realize was that this one was actually dying on their behalf. He was not only going to serve their cause of justice, but He was doing this to justify them before their Maker. Their clamor for justice was being heard in a way in which they could not understand it. They didn't recognize the real

Many of us are in the same shoes. We lash out at the world and society and seek to have justice served, but are unwilling to accept that God ~~wants that~~ has provided that justice through Jesus Christ. We semi-acknowledge Him and then live and act as if we don't know Him or ever heard of Him. Each time we cling self-righteously to our own ways, or ideas, or methods we join that "Vocal Majority" which seeks to have Him done away with anew because He has made us see ourselves for what we really are. If we are truly followers of Jesus Christ then we are sensitive to what He wants us to be and do, and when we deviate from that we know we have offended against Him.



"Faces In The Crowd: The Hired Help"  
Script: Mt 27:27-31; Text: Mt 27:27

C. Faces Rom sold suroun Js as led away  
Hired Help from all over protec prop int of Rome  
Wel train, discip serv 4 pay & wel tak car of  
Hired stand liv many othr Empir & gud liv  
Hired army mus pattern aftr Jew Army Bcuz wat did  
Hired organiz & capabl battl short notic  
avg soldr daily exercis & routin stay in shap  
vs 27-Specil gards cal Ital cohort  
century=100men; cohort 6 centuries=600 men  
Centurion & Tribune  
Praetorium=palac of Pilat & 100 gard Js  
vs 28-Scarlet robe=soldr cloak uniform  
crown thorn=lik laurel wreath=Hail 2 Emperor  
Hav gud natur fun Js, no mean lik Jews  
2them He merely nothr prisoner, & they no thret 2Him  
had grisly Job 2do & this way reliev tension  
4mos part populac knu Rom soldr necess evil & tole  
Wel behav Bcuz anser 2 Rome if not  
Gud only push so far Bcuz riot possib  
Had privileg hav sum1 carry pack 1mi; Js sed 2mi  
Can also C why Simon compel carry cross  
Lk thez man mus hav sens regret they no kno who Js  
Sum marvel Bcuz way conduc self  
This even hav influ on livs Bcuz as erly Xpian Ch  
cam 2B persecut by Rom Emps, mor & mor Roms Bcum  
converted  
Thru discipl erly Xpians Roman army Bgan 2B effect  
They saw peop fac deth & despit powr Rom Emp they  
no afraid 2die 4faith  
Stud up 2best Rome had 2offer  
We bring all this Bcuz no1 us lik brutality, or killin  
Yet kno this part plan G had 4 mankind  
(Illus boy in Gallery cum lk Js & Js lk bak)  
This wat need remin selvs of  
We mus lk Js kno He lk us & Bcuz this our livs shud  
Bcum diff & reflec that chang  
Can U mak that claim bout Ur lif?  
If not why not Bgin 2nite

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania

Sunday Evening Lenten Service March 23, 1980

The Rev. Ralph C. Link, Pastor

Mrs. Kitty Feder, Organist

Mr. Roland Thompson, Saxophone

Mike Wachsmuth, Dianne Zavacky - Acolytes

\*\*\*\*\*

Prelude

\*Processional Hymn No. 466 "He leadeth me"

\*Ascription

\*Call to Worship - "I Bind My Heart"

Evening Prayer

Who's Who In the Pew

Announcements

Offering

Offertory

Duet: "In the Cross of Christ" Conkey  
Sung by Howdy and Dutch Bolam

Scripture Matthew 27:27-31

Sermon: "Faces In the Crowd: The Hired Help"

\*Hymn of Dedication 467 "I Love to tell the story"

\*Benediction

\*Response "Christ, we do all Adore Thee"

\*Postlude Feder

\*\*\*\*\* \*Congregation Standing \*\*\*\*\*

Serving as Ushers tonight are: \*Richard Mangel,  
Don Kingsley, Art Carney and Gary Penar.

If you would like to have a Lily - contact Bea  
or sign-up in the office.

PICTURE JS STANT FRI - TICKETS

Mr. & Mrs. Paul Harbison will greet the Congregation  
and Visitors at the door this evening.

"Faces In The Crowd: The Hired Help"  
Scripture: Matthew 27:27-31

Text: Matthew 27:27

As we look about us at this point in the trial of Jesus we see the faces of the Roman Soldiers surrounding Him as He is led away. These are the "Hired Help." They are men who have come from all parts of the Roman Empire. It is their duty to protect the property and interests of Rome. These soldiers were well trained, well disciplined men. They served in the Roman Army for pay and were well taken care of. They had a higher standard of living than many ~~of~~ other people within the Roman Empire and thus it was a good living for many men. The Roman Army must have patterned themselves after the early Jewish armies because much of what they did the Romans did. They were highly organized and capable of being ready for battle in a short period of time. The average soldier was very well disciplined because of the daily exercises and routines he had to go through to stay in shape.

The soldiers we read about in verse 27, were a part of the special guards who watched over the Governor Pontius Pilate. They were members of what was called the "Italian Cohort," and it was this cohort which was stationed in Palestine. A century was a group of 100 men and was led by a Centurion. Six Centuries or 600 men formed a Cohort and this was commanded by a Tribune. During special Feasts and times of large population in Jerusalem the Cohort would be there. This didn't mean that all of the Cohort was at the Praetorium during this trial of Jesus. In all probability a century, or 100 men were there, but no more. So it was that when the trial was over, Pilate turned Jesus over to the soldiers so they might get Him ready for His execution.

We read in vs 28 they stripped Him and put on Him a Scarlet Robe. In all probability this was one of the red cloaks or robes the soldiers had as part of their uniform. They also put on Him a crown of thorns. This was in imitation of the wreath or crown of Laurel which the conquering ~~emperors~~ emperors wore upon returning ~~victorious~~ victorious. The populace would turn out and shout, "Hail Victor," as the emperor went past. So in essence this is what the

soldiers were doing with Jesus. They were having some good natured fun at His expense and was something they did with many other prisoners. They were taking the opportunity to relieve what for them was a tension caused by their tour of duty in Jerusalem. They never knew when the Jews would revolt and start ~~and~~ an all out war. So to relieve the pressure of this occupational duty they seized upon any and all opportunities to have a little fun.

Of all the ones who had handled Jesus during this long ordeal, these men were the ones who posed the least of threats to Him. They knew they had a grisly job to do and they were about it. They didn't care what Jesus was or had done. To them He was merely another Jew, a Galilean who was at odds with the authorities and for this was to be put to death. Their job was to prepare Him for it and to carry this out with order and dispatch. In the interim, they had a little fun at His expense.

For the most part most of the populace knew the Roman soldiers were a necessary evil they had to tolerate. And for the most part the Roman soldiers were well behaved. They had the authority of Rome to answer to if they didn't perform their jobs as they were supposed. They also knew that they dared not stir the people too far or there could possibly be full scale rioting. So they behaved themselves. One privilege they enjoyed and that was the one of asking someone to carry their packs if they were traveling from one point to another. The time when Jesus told His followers to go with someone ~~xxxxxxx~~ the second mile had reference to this. The Roman soldier could compel someone to carry his pack one mile. Jesus was advocating the good natured agreement to do this and even volunteer to go two miles. From this we can also see why Simon was compelled to carry Jesus' cross. When we look at these men who were responsible for performing this ugly task we cannot help but feel a sense of regret for them that they were not aware that Jesus was who He was. Some of them must have marveled because of the way He conducted Himself. This event must have had an influence upon some of them in later years. We know this because as the early Christian Church began to be persecuted by the emperors, more and more Romans began to be converted.



discipline  
It was through the ~~unknown~~ of these early Christians that the Roman army began  
be effected. They saw how well these people faced death and despite the  
power of the Roman Empire, they were not afraid to die for their faith. They  
stood up to the best that Rome had to offer.

We cringe at all of this because no one of us actually likes brutality or killing of any kind. Yet, we know that this was a part of the plan God had for mankind.

(Illustration of little boy looking at Jesus & He looking back)

This is what we need to remind ourselves of. We must be looking at Jesus, knowing He is looking at us and because of this our lives should become different and reflect that change.

Can you make that claim about your life? If not, why not begin tonight?

Comments:

and said it to you. But I think  
and after it was on this point of being. (I think you should be necessary)  
to the Lord and the Executive Committee. (I think you should be necessary)  
it was said that the Executive Committee was not necessary and that it was  
not necessary to have a committee. (I think you should be necessary)  
the Executive Committee was not necessary and that it was not necessary  
to have a committee. (I think you should be necessary)  
the Executive Committee was not necessary and that it was not necessary  
to have a committee. (I think you should be necessary)

October 15, 1913

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania

Palm Sunday March 30, 1980

The Rev. Ralph C. Link, Pastor  
Mrs. Kitty Feder, Organist  
Mr. Paul Harbison, Liturgist  
Mrs. Cyndie Sybert, Choir Director  
Mike Wachsmuth, Diane Zavacky - Acolytes

\*\*\*\*\*  
ORDER OF WORSHIP 11:00 A.M.

Prelude "The Palms" Faure  
\*Processional Hymn No. 7 "Rejoice, ye pure in heart"  
\*Ascription - Choral Amen  
\*Exhortation  
\*Confession (In Unison) "O Lord, whose way is perfect,  
help us, we pray thee, always to trust in thy goodness;  
that, walking with thee and following thee in all  
simplicity, we may possess quiet and contented minds,  
and may cast all our care upon thee, for thou carest for us;  
for the sake of Jesus Christ our Lord. Amen."  
\*Kyrie (Congregation, Choir and Pastor  
\*Assurance of Pardon - Choral Amen  
\*Praise  
\*Pastor: 'O Lord open our lips.  
\*People: And our mouth shall show forth thy praise  
\*Doxology No. 551  
Who's Who in the Pew  
Announcements  
Joys, Concerns, Prayer Requests  
Call to Prayer  
Pastor: The Lord be with you.  
People: And with thy spirit.  
Pastor: Let us Pray.  
Prayer and Prayer Response  
Offering  
Offertory "Meditation" Price  
The Rite of Confirmation: The Charge: The Vows:  
\*The Apostles Creed - Congregation and Confirmands  
The Confirmation Prayer: The Confirmation  
The Reception of Adult Members  
Anthem: "Open the Gates of the Temple" Knapp  
Scripture: Luke 23:39-43

Sermon: "Faces In The Crowd: Birds Of A Feather"  
Prayer and Lord's Prayer

\*Hymn of Dedication 136 "Hosanna, loud hosanna"

\*Benediction

\*Choral Three Fold Amen

\*Postlude "Palm Sunday Procession" Wilson

\*\*\*\*\*  
\*Congregation Standing \*\*\*\*\*  
The Palms have been placed by the Alvin Tait Family  
in loving memory of Mr. & Mrs. John J. Sweeney.  
You may have them after the Service.

Serving as Ushers today are: \*Alvin Tait, Mike Nazaruk,  
Gottlob Kradel, Roy Andrews and James McClymonds.  
Mr. & Mrs. Gottlob Kradel will greet the Congregation  
at the door this morning.

Nursery will be provided today by Mrs. Cheryl Mager  
and Beth Burns.

We welcome the following Persons into our Church  
Fellowship today.

By Confirmation: Helen Hilliard, Tracy Johnston,  
Lori Zavacky, David Jaillet, Karen Pfabe, and  
Andrea Wagner.

By Letter of Transfer: Mrs. Karen Sue Yetter Hartley  
and Mrs. Teresa Palmer.

By Profession of Faith:

Mr. Howard McLaren  
Mr. & Mrs. Daniel (Cheryl) Metrick  
Mr. & Mrs. Ronald (Kay) Brown

We wish to thank the Women's Fellowship for the  
Corsages and Boutonnieres for the Confirmands.

Pictures will be taken of the Confirmation Class today.

Tonight - 7:30 - Worship Service.

Hospitalized - J. Walter Harmon

Monday - 7:00 - Bldg. Fund Activities Committee meeting.

Wed. - 7:30 - Council meeting; Thurs. - Newsletter

\*Fri. - 8:00 - Youth Good Fri. Breakfast - Rehoboth

Hall. Mr. Joe Ballante former gang member and  
enforcer for Mafia will be speaker.

Fri. - 7:30 - YMCA - Speaker Father John Ayooob; Music

"Joy" - Tickets \$1.25 - Res. must be made - Women's

Fri. - 6:00 A.M. - YMCA - Speaker Rev. Marshall, \$1.75

Kenneth Weitzel has tickets for Men's breakfast.

\*Thurs. - 7:30 - Holy Comm. ; Fri. - 7:30 - Holy Comm.

"Faces In The Crowd: Birds Of A Feather"

Scripture: Luke 23:39-43

Text: Luke 23:43

Three pitiful figures ~~xxx~~ silouetted against the darkening sky, hung on their respective crosses at the noon hour. What had once been a bright day had gradually become dark and dreary. There was a heaviness in the air which was unexplainable. Never could anyone remember it being dark like night at noon before. But neither had there been such a furor over a political prisoner such ~~xx~~ as had taken place with this trial of Jesus. Feelings and emotions had run high with each element adding to the general confusion surrounding this execution. Yet, here He was suspended between these other two political prisoners going through the same torment and torture as they. Was He guilty as charged? Or was He as so many claimed, innocent?

The very day itself ~~must have~~ seemed to ~~be~~ speaking out against what could very well be a miscarriage of Roman justice. But who was to decide now? The execution was well under way and to stop it would have caused more of a furor than the trial did. This Jesus would be dead in a short time and if He wasn't, the guards would take care of that when the time came. So at this moment it was a matter of choosing sides for any and all who were witness to this event. ~~Even the two criminals who were sharing this event with Him had their views about Him and His role.~~ Those who were directly responsible for having Him placed in this predicament hurled their accusations at Him and taunted Him for His lack of performing a miracle at this point. Even the other two prisoners sharing this event with Him took sides. We are told in the Gospel of Matthew that both of these thieves joined in the mocking of Jesus. But as the time slowly dragged on, one of them must have become aware that there was something different about this fellow. In our Scripture for this morning we began reading in verse 39, (and this). He had joined the ranks of those who were calling for some miraculous feat to take place. Perhaps he believed that if Jesus were able to do this then he would be freed from this execution as well. If Jesus were to suddenly zap these Romans, they could all make their escape. So his purpose for taunting



Jesus was actually twofold. First, he wanted to make sure that he was going to get out of this if Jesus were willing and able to do this. Then secondly, he must have wanted to cover all bases. Just in case this guy was what everyone was saying He was, it might be a good idea to urge Him into showing some of this supernatural stuff.

But we read, (verse 40 & 41), and this fellow must have seen something, or else caught a glimpse of what all of this was about. All three of them had been brought here at about the same time. It is a good possibility that these two men had heard and seen the so called trial Jesus went through. Therefore, this prisoner was making his remarks from the standpoint of knowing that Jesus was being unjustly executed.

We don't really know much about either of these two men other than the fact they were called thieves. They may very well have been murderers also. But we only have their identity as thieves. What they were guilty of was probably robbing the Roman army from ambush. This was usually done by a band of robbers who waited on a convenient hillside near the road down which the soldiers marched. As the soldiers passed by beneath them, they would wait until the last section or segment of them came by. Then, like eagles they would swoop down on the rear section and take as much loot as possible and flee. In the process quite often some of the soldiers were killed, or wounded. Thus, when these political prisoners were brought to trial, they were given the death sentence of hopefully to give warning to future robbers the fate which awaited them.

Tradition has it that this penitent thief was from Galilee and his name was Dismas. We have nothing to go on but this legend. If true, it speaks eloquently why ~~he did as he did~~ acted as he did.

The legend tells us that when Mary and Joseph and the baby Jesus were fleeing from Herod's soldiers in their flight into Egypt, they were waylaid by a band of robbers. Because Jesus was such a beautiful little baby, the son of the captain of this robber band refused to let any harm come to Him or His family. He is supposed to have said something to the effect, "O blessed baby, if ever

there comes a time for having mercy on me, then ~~do not forget this~~ remember me  
I do not forget this hour."

Although this is only a legend, at this particular moment in this execution one of these thieves is asking that very thing. He asked Jesus, "Lord, remember me when thou comest into thy kingdom," verse 42.

So here we see one thief is unrepentent, unremorseful; he is still the tough self-made man he always must have been. No one is going to make him knuckle under and beg for mercy. He doesn't need any favors. The other thief is willing to look at his life and see it as a waste; he sees the need for a change. He wants to grasp at whatever chance he might have of a place in this man's future kingdom.

This is the status of the ~~world for all~~ people of the world since Adam and Eve. There are those who want to live to themselves and they need no help from anyone, especially God. For them, there is no need to be repentent because all mankind should be self-sufficient and self-reliant. To believe in anything outside of yourself is kids stuff. Be a real big shot and grab all the gusto you can, because you only go around ~~xxxx~~ this life once. And besides there is no heaven or hell to await you when you go out of this life.

Then there are those who are willing to look at their lives and admit that they cannot be lived completely self-reliantly. They are aware they need a strength beyond themselves to find any comfort in this life. These are the ones who will admit that God has shown there is a life beyond this and there is a place reserved for believers and unbelievers. They are the ones who are willing to repent, or turn from their sinful lives and seek God's cleansing and forgiveness.

This is the move our young people made this morning in Confirmation. This is what the adults claimed as they took their stand to join with us in membership in this congregation. It is willing to stand forth and claim boldly Jesus Christ as a part of my life and I am willing to show it. Can you make that claim today? If you cannot, you need to know that the promise Jesus gave to that thief is a promise that He will make to anyone who is willing to turn to Him. What we

need to do is to seek Him as ask Him to remember us in His kingdom. When we do  
can and will speak to us in our lives, "Today shalt thou be with me in para-  
dise." This means that He cleanses and forgives, and reserves a spot for us in  
His eternal home. But we need to remember this is not just something that hap-  
pens automatically. We must know that it comes about by our willingness to ask  
Him for this. If you do not know this for your life, or are unsure, then I  
would ask you to make this possible today as we come to Him in prayer.



"Faces In The Crowd: The Silent Minority"  
Scrip: Mk 15:40-41

Suppose U & I had bin abl 2stan outsid Jeru day Js  
cry, how near cros do U supose we wud hav stud??  
Almos all frend desert, nowher 2B seen, but ther  
is Smal Minority & as lk Fac Crowd C wat mus B  
all-Silent Minority  
Thez peop of necesity had stan by & C all transpir  
& B absolutly powrles 2do anythin 2stop it  
Hav 2 diff vers peop wer but say sam thin really  
Our Scrip identfy 3 women=Jn giv 4 & Jn himself  
Diff Btween ea giv wat think esentil, & 1 may 4got  
Let us lk Jn 19:25-27  
vs 25-read & C 1st Mary=Js mothr; she no ident Mk ac  
acct, but hav 2B cent she ther  
Aft all go thru imposib keep away; public disgr  
Bouz prag & no marry; Man engag want 2lv Bouz  
H sp interven & Jos stay; Gabriel say B of God  
Temp dedic Sim say=Sword pierc thy soul also  
Thru minstry unanser quests=now dying &  
this mus B sword Sim spk of  
Mother Sister=Salome; wif Zebede, mothr James/Jn  
she cum 2 Js ask prom plac 4sons rt/lft Js Kingdo  
Mus bin think wat Js say 2 sons bout them suffr  
Now this realty  
Another Mary=wif Cleophas & Alpheus sam Aramaic  
wif Alpheus, mothr James, discipl; cousin Mary Js  
mother; no kno much cept 1 of women join Js in  
Galilean tour, provid food, money  
Mary Magdalene=Bin heal by Js, 7 demon & grateful  
devot lif 2serv Him;  
Had bin set free, but she cud no do same 4 Js  
# 2 watch die, helples  
10thr Silent Minority=Jn beluv discipl  
Js turn mothr ovr 2 him vs 26-27  
This act trust, luv as only Js cud do; Jn lik  
othrs had fled, but cam bak & sho suport  
I wud Bliev U & I bin Jeru wud hav bin part majort  
want get rid Him insted silent suport Him  
Js sed this wen say=Nero is way lead 2lif & few  
find it; broad way, wide gate way lead 2 destruct  
Lk liva this, conclud Js stil stan outsid & all  
alone excep 4hanful commit folors  
RU 1 them? Can U honesly lk UR presen comit 2 Him  
& say Ur comit this pt lik that Mary, Mary Mag, Salom  
Mary, or Jn? Perhap U no anser positivly, but Js giv  
of 2mak compar & then do sumthin bout it.  
Let us self-exam selvs & then corec watevr musB  
comec regard comit 2Him. Let us stan 4th 2day as  
part that sm grp wilng 2folo completely.

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania

Sunday Evening Lenten Service March 30, 1980

The Rev. Ralph C. Link, Pastor  
Mrs. Kitty Feder, Organist  
Mrs. Cyndie Sybert, Choir Director  
Mike Wachsmuth, Diane Zavacky - Acolytes

+ + + + +  
ORDER OF WORSHIP - 7:30 P.M.

Prelude  
\*Processional Hymn No. 135 "All glory, laud, and honor"  
\*Ascription  
\*Call to Worship - "I Bind My Heart"  
Evening Prayer  
Who's Who In the Pew  
Announcements  
Offering

Offertory  
Recognition of Confirmation Classes - 1978  
Anthem: "God Not Far From Me, O God" Zingarelli  
Scripture: Mark 15: 40-41  
Sermon: "Faces In The Crowd: The Silent Minority"  
\*Hymn of Dedication 462 "Jesus, keep me near the cross"  
\*Benediction  
\*Response "Christ, we do all Adore Thee" Dubois  
\*Postlude

+ + + + + \*Congregation Standing + + + + +

Serving as Ushers tonight are: \*Alvin Tait, Mike  
Nazaruk, Gottlob Kradel, Roy Andrews and James McClymonds

If you would like to have a Lily - contact Bea - last  
chance to get one.

Alvin and Bea Tait will be at the door this evening.

Maundy Thurs. - 7:30 - Holy Communion; after the  
Service - Reception for New Members and the Congregation  
in Rehoboth Hall.

Fri. - 7:30 - Holy Communion.

Good Fri. Services (Community) - St. Andrews U.P. Church  
12:00 to 3:00 P.M. The Pastor will be the preacher  
during the first hour segment.

"Faces In The Crowd: The Silent Minority"

Scripture: Mark 15:40-41

Suppose you and I had been able to stand outside of Jerusalem the day Jesus was crucified, how near to the cross do you suppose we would have stood?

Almost all of His friends deserted Him. They were no where to be seen.

but there was a small minority. As we look at those Faces In The Crowd, we see what must be called, "The Silent Minority." These people were the ones who of necessity had to stand by and see all which transpired and were absolutely powerless to do anything to stop it from happening.

We have two different versions of who these people were but basically the only difference is the inclusion or exclusion of one or two people. Our Scripture for this evening ~~prints out the names of the women~~ identifies three women. But if we read the account as it is found in the Gospel of John we see identified 4 women and John at the cross. The difference between the two versions is basically that each included in his account that which he felt was the most noteworthy.

It doesn't mean that one is right and the other wrong. Instead, it merely means that one may have forgotten or not noted a detail found in the opposite account.

~~For our understanding tonight I would like for us to look~~  
at what the Apostle John has to say in his Gospel. We read Mark's account as our Scripture and for clarification we will read John 19:25-27. For our study let us separate the individuals involved one by one.

In verse 25 we read, (read this). First we see Mary, Jesus' mother. She is not identified in the Mark account, but we must feel that it was a certainty that she was there. For some reason or another Mark has overlooked her. After all she had gone through it would have taken something impossible to keep her from this place at this time. Mary had gone through the public disgrace of being found pregnant before she was supposed to be. To add to this the man she was engaged to was ready to leave her because he too believed she had been unfaithful. Only the intervention of the Holy Spirit in his life stopped him from walking out on her. Mary had been told ~~that~~ by the angel Gabriel that this child was to be special and was to be the Son of God. She accepted all



of this quietly and humbly. When she and Joseph took the child to the Temple for His dedication the aged Simeon told her, "Yea, a sword shall pierce through thy soul also." Throughout all of His ministry she had unanswered questions about Him. And now here He was dying like a common thief. This must have been that sword Simeon had prophesied would pierce her soul. John identifies the next woman as the sister of Jesus' mother Mary. This would have been Salome. She was the wife of a man named Zebedee and mother of the two disciples James and John. It was Salome who had come to Jesus and had requested that these two sons have the prominent places on the right and left hand side of Jesus in His kingdom. Her words must have been ringing in her ears at this time as she watched Him drawing closer to death and entering His kingdom. She also must have been thinking of the answer Jesus had given to her about her sons not being able to go through the things He had to endure. For her this was reality.

Another Mary is identified as being there. She is called the wife of Cleophas. Cleophas ~~xxx~~ and Alpheus are identically the same in Aramaic. Thus, she was probably the wife of a man named Alpheus and her son James was also one of the disciples. But she was also probably a cousin of Mary, Jesus' mother. We don't know much about her except that she was at the crucifixion and one of the first witnesses of the resurrection of Jesus. She was probably one of the women who joined Jesus and His party as they toured Galilee and provided Him with food and money.

Mary Magdalene was the last of these four women who were at the cross. She had been healed by Jesus and for this she had devoted her life to serving Him. He has cast seven evil spirits out of her and this had set her free. We can well imagine how her heart must have ached to do the same for her Saviour. But as the others at this point no one could do anything for Him but watch Him die in agony.

But there was one other of this Silent Minority and that was the beloved Disciple John. He wrote the little incident involving Jesus turning His mother over to him to be cared for by him. This was an act of trust and love as only Jesus



could do. Like the others he had fled when Jesus was arrested. But unlike the others he had come back and was here standing watch while his beloved Master died.

I would believe that had you and I been there in Jerusalem we would have been a part of the majority wanting to get rid of Him, rather than silently supporting Him. Jesus Himself prophesied this when He said that narrow was the way that leads to life and few there are which find it. But wide is gate and broad is the way that leads to destruction. As we look at our lives in light of all of this we must come to the conclusion that Jesus still stands outside and all alone except for a handful of committed followers. Are you one of them? Can you honestly look at your present commitment to Him and say that your commitment at this point is like that of Mary, Salome, Mary the ~~sister of Jesus~~ cousin of Jesus' mother, Mary Magdalene, and John? Perhaps we cannot answer positively, but Jesus permits us the opportunity to make this comparison and then to do something about it. Let us be willing to self-examine ourselves and then to correct whatever must be corrected regarding our commitment to Him. Let us stand forth today as a part of that ~~minority~~ small group willing to follow Him completely.

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Fifth Sunday in Eastertide April 4, 1980  
The Rev. Ralph C. Link, Pastor  
Mr. Gary Butler, Organist and Choir Director  
Mr. Roland Thompson, Saxophone  
Brian Hollefreund, Traci Groves - Acolytes  
+ + + + +  
ORDER OF WORSHIP - 11:00 A.M.  
Prelude "Agnus Dei" Bizet  
\*Proclamation Hymn No. 68 "God of the earth"  
\*Ascription  
\*Choral Call to Worship  
\*Exhortation  
\*Confession (In Unison) "Father, too often we have been involved in a meaningless round of activities. All of this has kept us busy but has brought no satisfaction. Forgive us for being self-centered, and grant us new strength through a renewed return to your will for our lives. In Jesus' name we pray. Amen."  
\*Kyrie  
\*Assurance of Pardon - Choral Amen  
\*Praise  
Pastor: Praise ye the Lord!  
People: The Lord's name be praised.  
\*Doxology 551  
Who's Who in the Pew  
Announcements  
Joys, Concerns, and Prayer Requests  
Hymn No. 212 "Jesus, we are far away"  
Call to Prayer  
Pastor: The Lord be with you.  
People: And with thy spirit.  
Pastor: Let us Pray  
Prayer and Prayer Response  
Offering  
Offertory  
Offertory Response No. 59 Verse No. 5 (Sung as a round)  
Anthem: "Hear Us, O Jesus" Schiavone  
Scripture: Exodus 34: 10-17  
Sermon: "To Mix Is No Match"

\*Closing Hymn No. 446 "Now in the days of youth"  
\*Benediction  
\*Choral Benediction  
Postlude "Marche" Gounod  
+ + + + + \*Congregation Standing + + + + +  
The Lovely Flowers on the Altar have been placed by Mrs. Ellen Bauer in memory of "Loved Ones"  
Serving as Ushers today are: \*Charles Penar, Dan Bosko, Robert Knauer, and Dave McMillin.  
Deacon and Mrs. Bruce McBride will greet the Congregation at the door this morning.  
Nursery will be provided today by Barb Vargo and Michelle Henry.  
Hospital: Joe Galbraith, Herman Lippold, Roy Andrews, Harry Burns and Harry Fry will be visiting the Hospital this coming week.  
Tonight - 6:30 P.M. - Teacher's Training.  
Monday - 7:30 - Women's Mary Prugh Circle Meeting  
Tues. - 6-8 - Rehoboth Hall is Rented  
Wed. - 7:30 - Council Meeting  
Thurs. - The Newsletter will be published - please have all material in by Wednesday.  
Thurs. - 6-9 - Rehoboth Hall is Rented.  
Saturday - 1:00 P.M. - Salad Smorgasbord - Please get your tickets today from different ladies in the Church or from the office. Please have your candy in by Friday evening so it can be packaged. We will need men to help set up tables and chairs Friday evening at 6:30. All salads should be here at the Church At 11:00 - Saturday morning. Please make them appealing and attractive looking. REMEMBER NEXT SATURDAY - May 10, 1980  
May 15 - Butler Area Laymen will have their Spring Meeting and "Ladies Nite", at 6:30 P.M. At St. Peter's United Church of Christ, Zelienople. See Chuck Penar or J. Walter Harmon for tickets.  
A Bible Study for married couples will be started in the near future. This will be of interest to couples with or without children. If you are interested contact the Office or Rev. Link.

"To Mix Is Not To Match "

Scrip: Ex. 34:10-17-NASB; Text: Ex 34:16

Js pr Serm Mt sed=Mt 7:9-11=examp mos homes

All ant bes 4family don't we? Wud B strang if other

This aply 2all wethr fam situ hus,wif,childrn etc

Last yr herd much "Famly" & Pgh Pirates,win marbles

Bc wil 2do necessary thing 2bring victry & we need

2kno G want giv us victry if wil 2do wat He want

Scrip AM G giv Isites instructs regard covenant

Vs 10=Tol miracl's wil C & kno,such nevr bin B4

Vs 11=this 2B dun by driv heathn nation out

Vs 12=not 2mak covs with them

Vs 13=R 2tear down altr's smash gods(Asherim lik las

Vs 15=G only G,theymus remem & no com's

Vs 16=Not 2 intermarry

Vs 17=Nothr warn agin worship pagn idols

As lk scrip C timlynote 4all us our times

1lrg prob breakdwn famly & shud all B concern/afec

Ther sum defin thing can all do 2stem tide

(Illus moth'r tel dotter eat spinach,color cheeks,)

1basic lif 2consum gud wholsom food,2oft think phys

Agin wethr involv faml or no,tak mor than physicl

Tak spiritul=examp Mos spk mov by G Deut 4:9

Here admon 2lern & 2gro infaith=4Is-Law;4us-Bibl

Peop say no time=5minutes? Tak discip & who here

really cant find 5minutes? Copout by Satn

As Bgin read G Word Bgin undrst wil 4lives & grow

How manywud keep childrn smal? Norml 2want grow

& shud all B doing this as membs famly

(Illus man disagree minstr & train up child etc)

Mus Bcum mor involv famlys if go "C chang need socit

& feeding is important

But also need nothr import ingred=Rom 13+14

P say this mos import thing cud do

But much mor in this than peop want 2C or know

Job cum 2pt & say=I PUT ON RIGHTEOUSNES & IT CLOTH

This wat P talk bout,he say tak mor than jus acpt

Xp,it tak liv lif from that pt on

Many peopconcern get childrn 2Lord,but Byon that p

pt all efort teach,instruc paths rightnes R ended

Invol wat G say Isites,they not 2seek unblievrs mate

This tru 4us as well. How many peop tel childrn 2

turn seek mate ovr 2Lord? How many U dun this?

This import;G can & wil anser lif concern evn mate

To Mix Is Not To Match the way L want dun

G has plan & method & want us 2folo it

(Illus natnl Opinion,survey=read this)

Duznt this tel sumthin? Many yng peop no Xpian &

this shud surpris us Bcuz evn non Xpian hom yet hav

valus shud B teach from Xpian home



October 19, 1979

To All Counselors and Advisors:

We need people who would be willing to teach a Nurture Group in their Church or Home after the Crusade Services have ended at the Butler Intermediate High School. We encourage each Church to have at least one Nurture Group. There will be a training class on how to conduct a Nurture Group and you will be notified as to the date and time this will be held. We pray that you will be interested in teaching one of these classes and also that you will take time to pray about this matter. Please sign this form and return it to: Reverend Ralph Link, Follow-Up Chairman. You may contact Reverend Link each evening before or after the Crusade Service.

I would be interested in teaching a Nurture Group:

Signed \_\_\_\_\_

"To Mix Is Not To Match"

Scripture: Exodus 34: 10-17 N.A.S.B.

Text: Exodus 34:16

Jesus was preaching the "sermon On The Mount" and He told His listeners, (Read Matthew 7:9-11). This is evidence of what almost all people practice in their homes. We all want the very best for our families don't we? We would be very syrange if we sought to give or do for our families that which was capable of hurting or harming. This applies to all of us whther we are involved in a family situation of husband, wife, and children, or whether it is just wife and husband, or mother and daughter, or any other combination which makes us a family.

Last year we heard a lot about "The Family," and the Pittsburgh Pirates adopted that as their theme for last ~~year~~ season. They were able to win all the marbles because they were willing to do the necessary things together to bring victory. We need to know that in our personal lives we can have the victory too if we are willing to make the necessary moves God wants from us.

As we look at our Scripture for this morning we read of God giving the Israelites instructions regarding His covenant with them.

In verse 16, God tells that with this covenant there are going to be miracles they will see and know about, such as have never been done before.

God is going to accomplish this by driging out the heathen nations which surround them on all sides, vs 11.

They are warned not to make any covenants with them, vs 12. Instead, they are to tear down their altars and smash their pagan gods, vs 13. The Asherim mentioned here is the same goddess we spoke about last week which the women of Israel during Jeremiah's time made cookies for the worship of this idol.

God re-iterates that He is the only God and they are to remember that, vs 15.

The warning here is that forgetting their relationship with Almighty God they will enter into an agreement with these people and begin to worship their gods and compromise their spiritual lives at that point, vs 15.

But the real thing God wants to get across to them is that they are not to inter-  
fere for some very obvious reasons, vs 16. And God ends this piece of advice  
with another warning against pagan worship and making of pagan idols, vs 17.  
As we look at this portion of Scripture we can see some very timely notes for  
all of us in our own times. We know that one of the large problems involving  
our families in our nation is the complete breakdown of the family. This should  
be of concern to each one of us because it affects all of us directly or indir-  
ectly. There are some very definite things we can all do to begin to stem this  
tide and we need to be about them.

(Illustration of mother telling daughter to eat spinach to put color in cheeks)  
We know that a basic of life is to consume good wholesome food. But too often  
this is thought of only in the realm of physical food. Again, regardless wheth-  
er we are involved in an actual family situation or not, it takes more than just  
physical food to sustain the body. It also takes spiritual food. Moses speak-  
ing for God was moved by God to tell them, (read Deuteronomy 4:9). Here is the  
admonition to learn and to grow in the faith. This meant for the Israelite the  
study of the "Law." For us it should mean the study of the Bible. But again  
and again I hear people who complain of not having the time to do so. It only  
takes a small amount of discipline to read the Bible for 5 short minutes a day.  
This should be the goal of each of us. Who here this morning cannot find 5  
minutes to look into what God has to feed us? This is another copout Satan  
gets us to use to turn us from God. It is as we begin to read God's Word that  
we begin to understand His will for our lives. It is then that we can begin  
to grow. How many of us would impede the growth of our children if we could?  
Would we keep them the size they are at 2 or 3 years of age? Of course not.  
We know the normal thing is for them to grow and expand and to someday reach  
maturity. So should we. But in fact we should all be doing this as members of  
the family.

(Illustration of man disagreeing with minister about Train up a Child etc).

We must become more involved in our families if we are going to see the change



needed ~~in~~ in our world and society. So it is that feeding is important.

It along with this is another important ingredient. Paul writing to the Romans told them in the 13th chapter the 14th verse, (read this). He was telling them this was the most important thing they could possible do. But there is much more in this than most people want to see or know. Job was able to come to the point where he said, "I put on righteousness and it clothed me." This is what Paul was talking about. He was saying that it takes more than just an acceptance of Christ, it takes the living of that life from that point on. Many people are concerned about getting their children to the Lord, but beyond that point all efforts to teach and instruct in the paths of righteousness are ended.

Involved in what God was telling the Israelites was that they were not to seek unbelievers to marry them. This is just as true for us in our day ~~and~~. How many people have taken the time or the pains to point out to their children that the seeking of a life's mate should be turned over to the Lord? How many do you personally know that have taken the opportunity to teach this to their children?

This is important. God can and will provide the answers to all of life's concerns including the selection of the proper mate. It is important then that we in families regardless of size or description, be resolving all problems according to the way God wants them resolved.

To "Mix Is Not ~~For~~ To Match" the way the Lord wants it done. God has His plan and His method and it is up to each of us to follow it. Recently there was a National Opinion Survey made among our nations best high school students. Do you know what it revealed?

(Illustration of this, (read it)). Doesn't this tell us something? The thing which should surprise us is that many of these young people are not Christians. In spite of the fact that their homes were not Christian they held values which should be ~~taught~~ a part of the teaching coming from Christian homes. Think of how much greater that percentage of young people would reflect proper values if the Christian parents ~~would~~ would be willing to begin instruction in

a Christian direction.

It is imperative that all of us see to it that our young people begin to make the proper choices as they grow toward adulthood. So often I hear the remarks, "It makes no difference which church they go to, just so they go." There is a very slim truth in here of the attendance at church. But beyond that it is false. It makes a difference of life and death which church they attend. Is that church preaching Christ, or is it preaching the things of this world? Does that church preach salvation and have a concern for the eternal destiny of its members, or does it preach that God is so loving He overlooks any and all things? You see, when we begin to analyze these things we must conclude that not all churches are what God wants them to be.

So if you think education and instruction is to be left only to the individual home, or to the school, or to the church, you are wrong. Education of our society is left in each of our hands. Let us resolve to be about that task in whatever way or direction God is leading us. Let us get involved in the lives of our families.

#### BRIEF SKETCH OF SERVICE

Today's community service differs from those of the recent past in that the focus is on the Passion according to John rather than the Seven Last Words. The latter service was instituted by the Jesuits on the occasion of an earthquake in Lima in 1687<sup>1</sup>. It was introduced into the Church of England in the 1860's and in this century became a popular service for Good Friday both within individual congregations and for community-wide, ecumenical services. The service focusing on the passion narrative in the Gospel of John goes back to the early days of Christianity. The Good Friday service in Jerusalem in the late 4th century followed this form: "At noon they assembled in the open courtyard of the Sanctuary, and from that hour on until three o'clock the time was entirely occupied with lessons about the passion, from psalms and the prophets, the epistles or Acts and the gospels, prayers suitable to the day being said between the lessons. At three o'clock the passage from St. John's gospel about the death of the Lord on Calvary was read, and soon after the service ended."<sup>2</sup> As late as the 6th century the Good Friday service in Rome "consisted merely in reading and prayer: Hosea, Exodus, and the Passion according to John followed by solemn prayer . . . and with this the service came to a close."<sup>3</sup>

Today's service draws heavily upon various sources, ancient and contemporary, Episcopalian, Lutheran, Presbyterian, Roman Catholic and other.

<sup>1</sup>F. L. Cross (ed.), *Oxford Dictionary of the Christian Church*, 2nd edition, p. 1375.

<sup>2</sup>J. G. Davies (ed.), *A Dictionary of Liturgy and Worship*, p. 190.

<sup>3</sup>Joseph Jungmann, *The Early Liturgy*, p. 262.

#### GOOD FRIDAY SERVICE (12:00 noon - 3:00 P.M.)

April 4, 1980

#### THE PASSION ACCORDING TO JOHN (12:00)

##### INTRODUCTION

##### PRELUDE

##### CALL TO WORSHIP AND INVOCATION

Leader: All you who pass this way, look and see: Is any sorrow like the sorrow that afflicts me, with which the Lord has struck me on the day of his burning anger:

Let us pray.

Unison: O God, the Son of God,—so loving, yet hated,—so forbearing, yet assaulted unto death,—who did stretch out your hands upon the cross, and redeem us by your blood, forgive us sinners, for none of our thoughts are hid from you. Pardon we ask, pardon we hope for, pardon we trust to have. You who are most loving and gracious, have mercy on us. Amen.

HYMN No. 198, "When I Survey the Wondrous Cross"  
(Standing)

##### OLD TESTAMENT LESSON

Isa. 52:13—53:12

##### PSALM 31: 2, 6, 12-13, 15-16, 17, 25

Leader: In you, O Lord, I take refuge, Let me never be put to shame. In your justice, set me free. Into your hands I commend my spirit. It is you who will redeem me, Lord.

People: Father, I put my life in your hands.

Leader: In the face of all my foes, I am a reproach, an object of scorn to my neighbors and of fear to my friends. Those who see me in the street run far away from me. I am a dead man, forgotten, like a thing thrown away.

People: Father, I put my life in your hands.



Leader: But as for me, I trust in you, Lord; I say: 'You are my God. My life is in your hands, deliver me from the hands of those who hate me.'  
People: *Father, I put my life in your hands.*  
Leader: Let your face shine on your servant. Save me in your love. Be strong, let your heart take courage, all who hope in the Lord.  
People: *Father, I put my life in your hands.*

*Frank* LESSON FROM THE EPISTLES Heb. 4:14—16, 5:7—9

SILENT MEDITATION

*All* LESSON FROM THE GOSPELS John 18:1—19:42

*Ralph* SERMON

*Frank* PRAYERS OF INTERCESSION

HYMN No. 195, "In the Cross of Christ I Glory"  
(Standing. Remain standing for the following prayer)

*John* COLLECT FOR THE DAY (Unison)  
*Almighty God, we pray you graciously to behold this your family, for whom our Lord Jesus Christ was willing to be betrayed, and given into the hands of sinners, and to suffer death upon the cross; who now lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.*

ORGAN INTERLUDE

THE ARREST (1:00)

PRAYER

HYMN No. 193, "Go to Dark Gethsemane"  
(Standing)

GOSPEL LESSON John 18:1—11

PSALM 22:1—21

Leader: My God, my God, why has thou forsaken me.  
People: *And art so far from saving me, from heeding my groans?*  
Leader: O my God, I cry in the day-time but thou dost not answer,

People: *In the night I cry but get no respite.*  
Leader: And yet thou art enthroned in holiness,  
People: *Thou art he whose praises Israel sings.*  
Leader: In thee our fathers put their trust;  
People: *They trusted, and thou didst rescue them.*  
Leader: Unto thee they cried and were delivered.  
People: *In thee they trusted and were not put to shame.*  
Leader: But I am a worm, not a man,  
People: *Abused by all men, scorned by the people.*  
Leader: All who see me jeer at me,  
People: *Make mouths at me and wag their heads:*  
Leader: He threw himself on the Lord for rescue.  
People: *Let the Lord deliver him for he holds him dear!*  
Leader: But thou art he who drew me from the womb,  
People: *Who laid me at my mother's breast.*  
Leader: Upon thee was I cast at birth;  
People: *From my mother's womb thou hast been my God.*  
Leader: Be not far from me,  
People: *For trouble is near, and I have no helper.*  
Leader: A herd of bulls surrounds me,  
People: *Great bulls of Bashan beset me.*  
Leader: Ravening and roaring lions  
People: *Open their mouths wide against me.*  
Leader: My strength drains away like water  
People: *And all my bones are loose.*  
Leader: My heart has turned to wax and melts within me.  
People: *My mouth is dry as a potsherd.*  
Leader: And my tongue sticks to my jaw;  
People: *I am laid low in the dust of death.*  
Leader: The huntsmen are all about me;  
People: *A band of ruffians rings me round,*  
Leader: And they have hacked off my hands and my feet.  
Leader: I tell my tale of misery,  
People: *While they look on and gloat,*  
Leader: They share out my garments among them  
People: *And cast lots for my clothes.*  
Leader: But do not remain so far away, O Lord;  
People: *O my help, hasten to my aid.*  
Leader: Deliver my very self from the sword,  
People: *My precious life from the axe.*

Leader: Save me from the lion's mouth,  
People: My poor body from the horns of the wild ox.

SOLO

SERMON

PRAYER OF LAMENT

ORGAN INTERLUDE

THE INTERROGATION (1:30)

PRAYER

HYMN No. 199 "Alas, and Did My Savior Bleed"  
(Standing)

GOSPEL LESSON

John 18:12-27

PSALM 40:1-11

Leader: I waited, I waited for the Lord, he bent down to me and heard my cry.  
People: He brought me up out of the muddy pit, out of the mire and the clay;  
Leader: He set my feet on a rock and gave me a firm footing;  
People: And on my lips he put a new song, a song of praise to our God.  
Leader: Many when they see will be filled with awe and will learn to trust in the Lord:  
People: Happy is the man who makes the Lord his trust, and does not look to brutal and treacherous men.  
Leader: Great things thou hast done, O Lord my God;  
People: Thy wonderful purposes are all for our good; none can compare with thee.  
Leader: I would proclaim them and speak of them, but they are more than I can tell.  
People: If thou hadst desired sacrifice and offering, thou wouldst have given me ears to hear.  
Leader: If thou hadst asked for whole-offering and sin-offering, I would have said, 'Here I am.'

People: My desire is to do thy will, O God, and thy law is in my heart.  
Leader: In the great assembly I have proclaimed what is right.  
People: I do not hold back my words, as thou knowest, O Lord.  
Leader: I have not kept thy goodness hidden in my heart;  
People: I have proclaimed thy faithfulness and saving power, and have not concealed thy unfailing love and truth from the great assembly.  
Leader: Thou, O Lord, dost not withhold thy tender care from me;  
People: Thy unfailing love and truth for ever guard me.

SOLO

SERMON

PRAYER OF CONFESSION

ORGAN INTERLUDE

THE TRIAL (2:00)

PRAYER

HYMN No. 191, "Ah, Holy Jesus, How Hast Thou Offended"  
(Standing)

GOSPEL LESSON

John 18:28-19:16

PSALM 54

Leader: Save me, O God, by the power of thy name,  
People: And vindicate me through thy might.  
Leader: O God, hear my prayer,  
People: Listen to my supplication.  
Leader: Insolent men rise to attack me,  
People: Ruthless men seek my life; they give no thought to God.  
Leader: But God is my helper,  
People: The Lord the mainstay of my life.  
Leader: May their own malice recoil on my watchful foes;  
People: Silence them by thy truth, O Lord.  
Leader: I will offer thee a willing sacrifice  
People: And praise thy name, for that is good;

Leader: God has rescued me from every trouble.  
People: And I look on my enemies' downfall with delight.

SOLO

SERMON

PRAYER OF INTERCESSION

ORGAN INTERLUDE

THE CRUCIFIXION (2:30)

PRAYER

HYMN No. 194, "O Sacred Head, Now Wounded"  
(Standing)

GOSPEL LESSON

John 19:17-37

PSALM 69:1-18

Leader: Save me, O God;  
People: For the waters have risen up to my neck.  
Leader: I sink in muddy depths and have no foothold;  
People: I am swept into deep water, and the flood carries me away.  
Leader: I am wearied with crying out, my throat is sore,  
People: My eyes grow dim as I wait for God to help me.  
Leader: Those who hate me without reason are more than the hairs of my head;  
People: Thy outnumber my hairs, those who accuse me falsely.  
Leader: How can I give back what I have not stolen?  
People: O God, thou knowest how foolish I am, and my guilty deeds are not hidden from thee.  
Leader: Let none of those who look to thee be shamed on my account, O Lord God of Hosts;  
People: Let none who seek thee be humbled through my fault, O God of Israel.  
Leader: For in thy service I have suffered reproach;  
People: I dare not show my face for shame.

Leader: I have become a stranger to my brothers,  
People: An alien to my own mother's sons;  
Leader: Bitter enemies of thy temple tear me in pieces;  
People: Those who reproach thee reproach me.  
Leader: I have broken my spirit with fasting, only to lay myself open to many reproaches.  
People: I have made sackcloth my clothing and have become a byword among them.  
Leader: Those who sit by the town gate talk about me;  
People: Drunkards sing songs about me in their cups.  
Leader: But I lift up this prayer to thee, O Lord:  
People: Accept me now in thy great love,  
Leader: Answer me with thy sure deliverance, O God.  
People: Rescue me from the mire, do not let me sink;  
Leader: Let me be rescued from the muddy depths, so that no flood may carry me away, no abyss swallow me up, no deep close over me.  
People: Answer me, O Lord, in the goodness of thy unfailing love, turn towards me in thy great affection.  
Leader: I am thy servant, do not hide thy face from me.  
People: Make haste to answer me, for I am in distress.  
Leader: Come near to me and redeem me;  
People: Ransom me, for I have many enemies.

SOLO

SERMON

PRAYER OF ADORATION

HYMN No. 200, "O Jesus, We Adore Thee"  
(Standing. Remain standing for following prayer)

PRAYER (Unison)

Lord Jesus Christ, Son of the living God, we pray you to set your passion, cross, and death between your judgment and our souls, now and in the hour of death. Give mercy and grace to the living; pardon and rest to the dead; to your holy Church peace and concord; and to us sinners everlasting life and glory; for with the Father and Holy Spirit you live and reign, one God, now and forever. Amen.

(The people will depart in silence)

POSTLUDE



**PARTICIPANTS:**

12:00 - 1:00

The Rev. Ralph Link (Preacher), St. Paul's United Church of Christ  
The Rev. Voris Brookshire (Liturgist), Saint Andrews United Presbyterian Church  
The Rev. Msgr. Francis Glenn (Liturgist), St. Paul Roman Catholic Church  
The Rev. John Snyder (Liturgist), Christian Book Store

1:00 - 1:30

Fr. Philip Fink (Preacher), St. Fidelis College  
Fr. Jack Fitzgerald (Liturgist), St. Michael's Roman Catholic Church

1:30 - 2:00

The Rev. Donald Campbell (Preacher), Covenant United Presbyterian Church  
The Rev. David Wilson (Liturgist), First United Methodist Church

2:00 - 2:30

The Rev. Melvin Vance (Preacher), Community Alliance Church  
Capt. Thomas Pugh (Liturgist), Salvation Army

2:30 - 3:00

The Rev. Randolph Bandy (Preacher), Calvary United Presbyterian Church  
The Rev. Cloyd Osborne (Liturgist), Christ Community United Methodist Church

**ORGANISTS:**

Becky Beith (12:00 - 1:00)  
Kathy Harlan (1:00 - 2:00)  
David Wilson (2:00 - 3:00)

**SOLOISTS:**

Leann Heaton (1:00 - 1:30)  
Paula Stevenson (1:30 - 2:00)  
William Speidel (2:00 - 2:30)  
Sandie Prandy (2:30 - 3:00)

Special thanks to Miss Kathy Harlan for arranging the music.

**USHERS:** The ushers are provided by the MORA Club.

**THE CHANCEL**

The paraments for Good Friday in the Chancel of Saint Andrews were newly designed this year by the Chancel Committee, focusing on Jesus' cry, "My God, my God, why have you forsaken me." The gold Celtic cross, which symbolizes the resurrection of the crucified Christ, is covered for this Good Friday service.

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Witcher sed 2 grp teenagr Bgun cors study Bibl:

U IL NO GET MUCH OUT OF BIBL IF U READ IT THRU WITH  
IT G POLICMAN. READ IT AS THO G WER BROKARTED ~~KKTHX~~  
FATHER LOOKING 4 HIS LOST CHILDREN

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Js her saviour

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& nothing can seperat us from that luv which Xp Js  
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2grt men known Xpian worl ea ask wat centr1 them

bas lif on: Dwite L Moody say simpl this=HE WAS

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THE CHASTISMENT PEAC UPON HIM:WITH STRIPES WE R HEAL

he quot Isa 53=Creed sufr Serv exempl Js Xp & cros

Fol Barth=writers pois=JS LUV ME THIS I KNO,4 BIBL

is wat Gd Fri,Eastr,Xmas,all othr bout

It fact G luv U & me & luv 4us was,is so grt gav

Son Js Xp 4us. G grant ea us may kno that luv  
this day.

Good Friday 1980

A wise teacher once said to a group of teenagers as they began a course of study in the Bible, "You will not get much out of the Bible if you read it through with the idea that God is a policeman. Read it as though God were a broken-hearted Father looking for His lost children."

This in capsule form <sup>sums</sup> ~~sums~~ up all that can be read or spoken on this day in ~~any and all services~~ known as Good Friday. This is the central theme of all of God's Word. He reveals this in the prophecy of Isaiah speaking of the Suffering Servant. He speaks of this through the author of the book of Hebrews which tells of Jesus Christ as the Great High Priest. And woven into the fabric of all of the Gospels is this searching and seeking for the lost by a loving Father. We have read what is known as the Passion according to St. John. But ~~that~~ in this is something which is central. ~~and that is an instrument of which was used~~ It will be spoken of again and again. We cannot observe Good Friday and ~~not~~ ignore it. That something is "A Cross." An instrument used for execution. This is the symbol which signifies for the Christian the extreme God went to in order to ~~find the~~ redeem mankind.

Some years ago a young farmer came into town and hitched his team of horses and wagon to the hitching post and went into the general store. This was before the automobile was completely in vogue. Someone who had a car came down the street and the car backfired causing the horses to bolt and start down the street. At this time the farmer was coming out of the store and he dropped his supplies and ran after the horses. Farther down the street he was able to get alongside one of them and pull on the bridle to get them stopped. He succeeded but in the ~~the~~ process had fallen beneath their hooves and was badly hurt. Someone called the doctor and he determined the man was too badly crushed to live. He spoke to the farmer and said, "Mister, that was a tremendous price you paid for those horses!" Before the farmer died he opened his eyes and said, "Look in the wagon." They did and there under the straw was the farmer's little boy sound asleep and undisturbed by what had taken place." This is similar to what God did for mankind.



The Apostle John writing of this said, "God so loved the world, that He gave His only Son, that whoever believes in Him should not perish but have eternal life." He made it possible for all people to have this communion with Him, but it cost something. That cost was the life of the one we know as Jesus Christ. In Him was the culmination of centuries of God reaching out to redeem ~~man~~ His creation. ~~To think of the supreme price being paid for our redemption doesn't~~ To think of a price such as death being necessary for redemption doesn't fill anyone with delight. In an age ~~where~~ in which we have known death and violence on a large scale we are repelled by it. The central thought uppermost in all our minds is to have peace and tranquillity. But the only peace we can truly know and enjoy is the peace which comes from God. And again we are told in Scripture that we are bought with a price and that price was the suffering and death of Jesus Christ. Which brings us back once more to the cross. God has provided that which man needs.

Archbishop Hughes tells of his daughter Ann who died of cancer at the age of 30. The day before she died he was sitting beside her bed. As is so often the case he didn't really know what to say to comfort her. At one point he said, "Ann, in whatever world God will take care of you." He said she turned to him and gave him an answer which was ~~almost~~ almost unexpected in her condition. She said, "Of course Dad, He always has." He said he knew that even on her deathbed she was so full of God's Holy Spirit that she could be the conqueror of death like Jesus her Saviour. The Apostle Paul tells us that we are more than conquerors, through Jesus who loved us and that nothing can separate us from that love which is in Christ Jesus our Lord. This is the Two ~~great~~ men known in the Christian world were each asked at one time what ~~it~~ was ~~that~~ the central belief ~~that~~ they based their faith on. Dwight L. Moody the Evangelist said he could sum it up in a few short sentences. He said it is this: He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." He was quoting from ~~Isaiah~~ the prophet Isaiah chapter 53.

His creed in other words was the Suffering Servant as exemplified in Jesus Christ and His death on the cross.

The other man was the German theologian Dr. Karl Barth. He made a visit to the United States. He was in Chicago at the time and was being interviewed by a group of reporters. One of them asked him, "Dr. Barth what is the one thing above all else you have learned that is the most important to you." He thought for a moment and ~~then he said, "This is the most important thing I have ever learned, and~~ all of them sat expectantly with pencil or pen poised to take down this profound statement. Dr. Barth ~~continued,~~ said, "This is the most important thing I have ever learned, 'Jesus loves me this I know, for the Bible tells me so.'" This is what Good Friday, and Easter, and Christmas and all of the rest is all about. It is the fact that God loves you and me and His love for us was and is so great, that He gave His Son Jesus Christ for us. God grant that each of you may know that love this day. Amen.

Comments:

and that it is the only way to  
and that it is the only way to  
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October 12, 1938

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Easter Sunday April 6, 1980  
The Rev. Ralph C. Link, Pastor  
Mr. Gary Butler, Organist and Choir Director  
Mr. Lloyd Link, and Mrs. Ginger Harbison -  
Youth Choir Directors  
Mr. Roland Thompson, Saxophone  
Julie Vargo, Tracy McMillin - Acolytes  
+ + + + +  
ORDER OF WORSHIP - 11:00 A.M.  
Prelude "Improvisation" Butler  
\*Processional Hymn No. 167 "Christ the Lord Is Risen"  
\*The Ascription  
\*Choral Introit "Wide Swing The Gates" Kenney  
\*Invocation (In Unison) "Eternal God, our Father, we praise  
you for the joy that comes into our hearts on this Easter  
morn. As the risen Christ brought hope to those in sorrow  
long ago, we thank you that He can bring new hope to us.  
Lift us from the depths of sorrow and sadness we pray,  
as we are mindful of His victory over death. You have  
turned the shadows of death into rays of morning light,  
and thus may you illumine our spirits with the blessed  
assurance of eternal life made possible through our Saviour.  
Thanks be to you for giving us this victory, through  
Jesus Christ our Lord. Amen.  
\*Praise  
Pastor: Praise ye the Lord!  
People: The Lord's name be praise.  
\*Doxology  
Who's Who In the Pew  
Announcements  
Joys, Prayer Requests  
Youth Choir Anthem "He Arose"  
Easter Prayer  
The Offering  
Offertory "O Hail This Brightest Day of Days" Bach  
The Easter Anthem "Joy In The Morning" Sleeth  
Sung by Chancel Choir  
The Scripture: Ezekiel 37: 1-14  
The Sermon: "Life In A Boneyard"  
The Sermon Prayer and Lord's Prayer

\*The Hymn of Triumph No. 165 The Day of Resurrection"  
\*The Benediction  
\*The Choral Benediction "Thanks Be To God For Now He  
Lives" Rogers  
\*The Postlude "Prelude In Classic Style" Young  
+ + + + + \*Congregation Standing + + + + +  
Serving as Ushers today are \*Charles Penar, Dan Bosko,  
Robert Kanuer, Dave McMillin.  
Deacon and Mrs. Bruce McBride will greet the Congregation  
at the door this morning.  
Rob Vinroe and Don Kingsley will be visiting the  
Hospital this week.  
Hospitalized - Mr. J. Walter Harmon - out  
Nursery will be provided today by Mrs. Gloria Walker  
and Karen Pfabe and Tracy Johnston.  
Our Congratulations to Mr. & Mrs. Bruce Fencil on Birth  
New Baby Boy.  
Our Congratulations to Mr. & Mrs. Rodney Rensel on the  
Birth of New Baby Girl.  
We need volunteers to help in the Nursery- Call Mrs.  
Donald Wogan or contact the office if you can help.  
Tickets are available from various women in the Church  
for the Salad Smorgasbord coming May 10 at 1:00 P.M.  
We will have entertainment which you will also enjoy.  
Come out and support your church in the Bldg. Fund  
Activities Projects. The office also has tickets.  
Monday - 7:30 - Women's Mary Prugh Circle Meeting.  
Friday - ARC - Pot Luck and Installation of New  
Officers - 6:30 P.M.  
The Newsletter will be a little late since the Bible  
Reading did not come in on time.  
Hope you all have a nice Easter and a safe one.  
Envelopes for your Lily are in the Office if you have  
not already Paid for them. If you stop in when you  
pick up your Lily it will save mailing them all out.  
Elder and Deacon Training Classes will begin April 20  
(Sunday) in Rehoboth Hall during the Church School  
period.  
Our sincere sympathy to Mr. Charles McWilliams and  
Family. Eleanor McWilliams passed away on Wednesday.  
If you did not pick up your new envelopes last week  
they are in the Narthex on the table.



"Life in A Boneyard"

Scrip: Ezek 37:1-14; Text: Ezek 37:3

Retir minster & no preach on East, Bcuz diff find  
sumthin 2 preach.

No underst, if had choic wud choos East/Xmas

Not Bcuz lrg crowd, or nod acquaintances

But Bcuz sumthin specil & days hav Xpian signif  
(illus sailing vessel and sail 13yr ded crew)

No way 2 direct men 2 man ship & sail on

Ezek involv same sort thing: G sho vision valey bone

vs 3=G ask quest & Ezek anser, only G knows

vs 4=G ask Ezek 2 spk 2 bones

vs 5=mesag is, bones going 2 liv

Ezek did as tol & bones cam 2 gethr

Bones rep ls scater thruout worl & G say wil Bcum  
nation agin

This tak plac & Ezek spk our time

But stil ls hav sp resurrection 2 come

But I want us 2 think long lines G ask quest=Can

These Bones Live?

4 peop this time no asur etern life, only hope

Thus quest pose serius prob 4 Ezek & any think it  
It quest Job ask=If a man die, shall he live again?

4 centuries this quest defy anser & this partic  
day we call East, small grp discourag, disappt sat  
aroun ask same quest

They had cum bak 2 upper room & locked selves in

Bcuz fear Jews

But sum women went 2 tomb 2 anoint body 4 burial

Jn say jus Mary Mag, but any event saw Js & abl  
tell gud news.

Jn 20:19=Js appear Upper Room

v 24-25=Thomas no ther & say he doubt bout Js

~~8 day later cum agin~~

Do U doubt, RU uncert lif Byon this 1?

~~Vss 26-29=Js sho Thomas~~

G ask Ezek bout this=Can these bones live?

Job pondered it=If a man die, shall he live again?

Js cam agin 8 day latr=Vss 26-28

He sed=vs 29

All of this shows a God of imposible & He is that

No one can predict His ways or His means

(Illus Tony Empty tomb, Empty Egg)

CAN THESE BONES RISE AGAIN?

Yes they can and one day our tomb will be empty

and the tomb of every Blievr who departs this life

B4 p cums 2 rapture the church out of this world

All of this is made posib thru Js Xp & need 2 kno

Thez Bones Can Liv Agin, Bcuz He Lives & this

our Joy now & 4evermore.

To Whom It May Concern: Counselors/Advisor

From: Howard Robbins, Crusade Associate & Ralph Link, Chairman, C.L.&W.C.

Do you remember what I said happens when a grown man has a tantrum, you are about to see one. If the stage was carpeted fully I would have had one.

Last nights statistic sheet was the cause of many raised eyebrows. Under commitment there are three choices:

- ☐ Acceptance of Christ as Saviour and Lord
- ☐ Assurance of Salvation
- ☐ Rededication

There is no other! And we had (50) others reported.

Therefore, all of you who did not check off one of these three spots kindly come to the Co-Labor Room before or after the Crusade this evening and correct your card.

Secondly, we are seriously short on "Knowing Christ" and "My Personal Commitment" (Childrens' books). If you have one at home, please bring it in. Return it to the Crusade Counselors check-in table. Would you kindly not take these home for the remainder of the week. The advisors will have the packs available as you come down the aisle.

Childrens' books are to be given out to those (12) and under. Adult books to those (13) and up. Please be sure to ask the age of the person coming forward as well as what decision they are coming forward to make. Remember, after you have finished counseling to introduce the inquirer to an Advisor. He will check the card to be sure it is complete.

Things are going well, so keep up the good work.

Note: There will not be a meeting at the close of the Crusade tonight unless otherwise notified.

October 16, 1979



"Life In A Boneyard"

Scripture: Ezekiel 37:1-14

Text: Ezekiel 37:3

Just recently I read of a retired minister who spends his retirement preaching in ~~vacant~~ churches with vacant pulpits. He said that he writes letters to prospective churches, but in his letter he always tells them he will not preach on Easter. His reason being, that ~~there is nothing to preach about~~ he finds it difficult to find something to preach about. I can't vouch for that fellow, but if I had my choice as to when to preach it would be Easter, or Christmas. These are two significant days in which there is a large variety of things to be preached. It isn't because there are more people in church on those days. Nor is it because after I have begun to preach I notice some nodding acquaintances. But it is because those two days of the Christian calendar have special significance for Christians and especially pastors.

(Illustration of sailing vessel sailing for 13 years with dead corpses)

Amount of calling to the men on that ship could make it possible for them to man it and put it on a course. This was the vision Ezekiel the prophet was seeing. He was shown a valley filled with bones by God. They were dry, which meant they had been there for some time

And God asks Ezekiel a question, (verse 3), "Can these bones live?" Ezekiel answers, "O Lord God thou knowest." It is for God to know that only. So God asks Ezekiel to speak to the dry bones, verse 4. The message is that the bones are going to live, verse 5.

Ezekiel did as he was told and the bones came together, but the bones were only a representation of Israel which had been scattered throughout the world. God was saying that they would become a nation once again and actually Ezekiel was seeing our day right now. Israel has become a nation again, but the rest of this prophecy is still in the future when Israel will have a spiritual re-  
urrection yet to come.

But I would like for us to think along the lines of the question God asked, "Can these bones live?" For the people at this time there was no assurance of



eternal life, only a hope. Thus the question posed a serious problem for Ezekiel and anyone else who might ponder it. It was a question that Job asked in the midst of his afflictions, "If a man die shall he live again?" This was a question that defied an answer for centuries and on this particular day we call Easter it was a question uppermost in the minds of a small handful of disappointed and discouraged people. They had returned to that upper room following the death of Jesus. They were afraid of the authorities and had locked themselves in. But some of the women we are told went to do the proper anointing of Jesus' body. John tells us it was just Mary Magdalene. But in any event the women saw Him first and then spread the news that Jesus was alive. To the disciples this was exciting news. In John's Gospel the 20th chapter, the 19th verse we read of Jesus appearing to them in that Upper Room. But we also read where one of them named Thomas had some doubts about all of this. But 8 days later, Jesus appeared to them again and Thomas was there. ~~Misremark~~  
~~Thomas was, "Blessed are they that have not seen and yet have believed."~~  
Do you doubt? Are you uncertain about life beyond this one? God asked Ezekiel, "Can these bones live?" The question must have been pondered by many people because it is repeated in the life of Job, "If a man die, shall he live again?" Up to this time the answer had to be "No" or "It is very unlikely." But all of this is looking for a God of the impossible. But He is just that. His actions are never able to be predicted with accuracy by any mere mortal.

(Illustration of Tony and Empty Egg, Empty Tomb)

"Can these bones rise again?" Yes they can and one day our tomb will be empty and the tomb of every ~~man~~ believer who departs this life before Christ comes to Rapture His church. All of this is made possible because of Jesus Christ.

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
First Sunday After Easter April 13, 1980  
The Rev. Ralph C. Link, Pastor  
Mr. Gary Butler, Organist and Choir Director  
Mr. Roland Thompson, Saxophone  
Julie Vargo and Tracy McMillin - Acolytes

+ + + + +  
ORDER OF WORSHIP - 11:00 A.M.

Prelude "Arietta" Dello Joio  
\*Processional Hymn No. 43 "When morning gilds the skies"  
\*Ascription: Choral Introit "Hymn to Joy" Beethoven  
\*Exhortation

\*Confession (In Unison) "Our heavenly Father, who by Thy love hast made us, and through Thy love has kept us, and in Thy love wouldst make us perfect, we humbly confess that we have not loved Thee with all our heart and soul, and mind, and strength, and that we have not loved one another as Christ hath loved us. Thy love is in us, but our selfishness hath hindered Thee. Forgive what we have been; help us to amend what we are; and in Thy Spirit direct what we shall be; that Thy image may come into full glory in us and in all men, through Jesus Christ our Lord, Amen."

\*Kyrie (Choir, Congregation and Pastor)

\*Assurance of Pardon - Choral Amen

\*Praise

\*Pastor: 'O Lord open our lips

\*People: And our mouth shall show forth thy praise

\*Doxology

Who's Who in the Pew

Announcements

Joys, Concerns, and Prayer Requests

Hymn No. 256 "Lord, speak to me"

Call to Prayer

Pastor: The Lord be with you.

People: And with thy spirit.

Paator: Let us Pray

Prayer and Prayer Response

Offering

Offertory "Improvisation"

Butler

Alt. m: "With A Voice of Singing"

Shaw

Scripture: John 12:20-22

Sermon: "Post Easter Panes"

Prayer and Lord's Prayer

\*Closing Hymn No. 461 "Saviour, like a shepherd lead us"

\*Benediction

\*Choral Benediction "Easter Dawn" Nolte

\*Postlude Ricercare on "St. Anne" Young

+ + + + + \*Congregation Standing + + + + +

The Lovely Flowers on the Altar have been placed by

Mr. & Mrs. George Pflugh in Loving Memory of their

"Daughter" Pamela Jean Pflugh.

Serving as Ushers today are: \*Mary Burns, Jean Pflugh,

Diana Hollefreund and Vivian Wachsmuth.

William Ohl and Chuck Penar will be visiting the Hospital this week.

> Monday - 7:30 - Follow-up Committee Meeting

Wed. - 7:30 - Golden Circle Meeting

Tues - 8:00 - Volleyball with Bill Ohl

Thurs. - 10:30 - Mary Martha Meeting at Sarah Snows.

Nursery is provided today by Mrs. Lois Wogan and Tina

Groves.

WE NEED HELP IN THE NURSERY - IF YOU CAN HELP OUT ONCE

EVERY 5 or 6 MONTHS - PLEASE CALL MRS. DON WOGAN OR

CONTACT THE OFFICE.

> Thursday - 7:00 - Choir Rehearsal.

> Hospitalized - Betty Tressler - Mrs. Williams

> Teacher's Training Class Sunday evening 6:30 P.M. to

8:30 P.M. Open to anyone wanting to learn more about

the Bible, or additional help to teach certain portions

of the Bible. This class will study a survey of the

Old Testament: Poetry and Prophecy. - Books at Desk

> Deacons and Elders Training Class during Sunday School

hour in Rehoboth Hall. If you are interested come

and sit in on the class. This class will be for five con

secutive weeks.

Coming up - May 10 - Saturday at 1:00 P.M. - SALAD

SMORGASBORD here at our Church. Entertainment will

be provided for you. We hope with your help to have

a lovely doings. Tickets are available from the Office

Give your Mothers a treat and bring them for Mother's

Day a day early.

Mrs. Nohach would like to thank the Congregation for

cards, prayers and the wheat and grapes during the recent

loss of her Husband - Nick.

"Post Easter Panes"

Scripture: John 12:20-22; Text: John 12:21b

Eas<sup>ter</sup> cum & gon & perhap lot it shud B stay with us  
Le<sup>ve</sup> looked series=Face Crowd which lk thoz peop  
suroun Js dur last days ;if & involv was inten my  
part 2hav us lk them & selvs in lt wat G want 4eaus  
his thot mind wud lik ty preced 2gethr & wrapup  
(Illus sub prechr & woman cal him "Pane")

P-A-N-E-womn talk bout is spel corect in bultins  
Ther mayB P-A-I-N aftr East, but I refer 2 P-A-N-E  
(sumthin U lk thru, or can lk at)  
vs 20=Grks & feast=Pasovr; Tues folo Js trium entry  
Grks inquis peop serch 4truth, & why Jn wrt Gospel  
21= Jn pt they seek Phil, Bethsaid=Grk name & wud giv  
propr conduc 2man nam Js Xp  
CudB wer Cort Gentils Sun, & want meet man mak  
things rt

Say=SIR, WE WUD C JESUS=their 1main desir at this pt  
vs 22=Phil no kno wat 2do, bring 2 Andrew, & And & Phil  
go 2Js

And=bring Petr, boy 5 loav, 2 fish, & now Grks  
Wat they want=WE WUD C Js & men say this 4centuries  
Let's lk few:

Mt 19:16-22=yng man & wat want?=Eternl lif,  
seem think ask dificul quest, receiv easy anser  
But no saw pictur clear, or C Js rt; he wil do things  
no cost money, possessins, But Js tol wat requir accept  
Him fuly as L & Saviour

(Illus man & model loco & run bakward) undr  
wen C Js shud C as 1want us run livs 4ward & ~~maxhak~~  
His guid & direc; can no B way we think shud B, but mus  
B measur how clos we liv 2 His way

Lk 19: read tax collectr Zacheus & chief among them  
he in charg tax colects Jericho & rich Bcuz abus  
saw clearly who, wat Js was & wil 2chang lifestyl  
recogniz had livd 4self

(Illus Quakr & sho man how 2liv without)  
Shud C Js as B centr livs; is He? Or duz He tak 2ndpl  
Duz possessins, selvs tak preced ovr Him?

Wen Bgin liv 4Him, thing worl gro dim, lt wondrful face  
Lk 23:61=(Read) This enuf 4 Petr; no need hear nothr  
word; went out & wept Bcuz confront with Himself  
(Illus minster & pulpit note=Sir, we wud C Js)

This only messag mus B preach; not poplar subjs etc.

JS XP & MESSAGE OF SALVATION

Wen lk Js Xp His fac shud B lik mirror 4us & in that  
mir or shud C sinful selvs reflec & confront by thos  
sins: Fac Js wen seen this way, Bcum corectiv 4any lif  
May ea us tak tim & efort mak necesary comparisons  
our livs; Perhap may caus P-A-I-N 2 lk selvs thru the  
POST EASTER P-A-N-E-S.



## "Post Easter Panes"

Scripture: John 12:20-22

Text: John 12:21b

Easter has come and gone and perhaps with it a lot of what should be staying with us. This Lenten season we went through a series entitled, "Faces In The Crowd," in which we ~~xx~~ took a look at those people who surrounded Jesus during the last days of His life. Involved in this was an intent on my part to have us look at ourselves not only from the standpoint of those people's lives, but also in light of what God wants for each of us. With this thought in mind I would like to tie all of the preceeding messages together and give us a wrapup of them.

(Illustration of preacher filling in and woman calling him "A Pane")

The Pane the woman was talking about is spelled correctly in your bulletins. It is PANE, and not Pain. After Easter there may be Pain, but I am going to refer instead to PANE.

In our Scripture we read about some Greeks coming to the feast in verse 20.

This was a natural thing. The Feast was the Feast of the Passover. The day involved was probably Tuesday of what we call Holy Week. It was Tuesday, following Jesus Triumphal Entry on Palm Sunday. I said it was a natural thing for Greeks to be there and this was because ~~thexxxxxx~~ many of them were inquisitive people in search of truth. It was for this reason that the Apostle John wrote his Gospel.

John points out that these Greeks came to Philip and that Philip was from Bethsaida in Galilee. There is no explanation as to why they chose Philip but the answer must be that Philip was a Greek name and they figured someone with a Greek name would give them the proper conduct to this man Jesus Christ. There is also the possibility that these same Greeks were in the Court of the Gentiles when Jesus cast out the money changers on Sunday and desired to meet this one who seemed to want to set things aright.

But Philip not knowing what to do with these men, came to Andrew and once again Andrew acts as the introducer and presents them to Jesus. It was Andrew who

brought Peter to Jesus; it was Andrew who brought the boy with the ~~two~~ five  
aves and two fish to Jesus; and it was now Andrew who brought these Greeks to  
Jesus. And what was it the Greeks wanted? They said, "Sir, we would see Jesus!"  
"We Would See Jesus!" This is what men have been saying for centuries. Let us  
look at just a few:

We read in the Gospel accounts of a young man coming to Jesus and asking about  
eternal life. In Matthew it is found in the 19th chapter beginning with the  
16th verse, (read this). He ~~knough~~ seemed to think that he could ask deom dif-  
ficult questions and he would receive some easy answers. But he didn't see the  
picture clearly, or see Jesus clearly for that matter. He was willing to do ~~the~~  
those things which didn't cost him material possessions. But Jesus told him  
this was required in order to fully accept Him as Lord and Saviour.

(Illustration of minister and model train locomotive going backwards)

~~This is what Jesus Christ wants from us~~ When we look at Jesus we should see Him  
under  
one who wants our lives to run forward and ~~in~~ His direction and guidance.

It can't be the way we think it should be, but instead, must be measured always  
by how close we are living to His Way.

In the 19th chpater of Luke we read of a tax collector by the name of Zaccheus.  
We are told that he was "chief" among the tax collectors. This meant that he  
was in charge of the tax collectors of Jericho. He was also very rich which was  
not unusual since most tax collectors took in more than they should, and this  
was theirs to keep. But Zaccheus saw Jesus clearly and for this he was willing  
to change his lifestyle. He recognized that he had been living for "self."

(Illustration of Quaker and man moving in and "I'll show you how to live without  
it) We should see Jesus as being the center of our lives. Is He that, or does  
He take second place because our possessions and selves take precedence over  
Him? When we begin to live for Him, the things of this world grow dim by the  
light of His wonderful face, as the hymn writer states.

Then there is the example of Peter and his betrayal of Jesus. We read in Luke  
23:61, "And the Lord turned, and looked upon Peter." This was enough. Peter



didn't need to hear another word. He went out and wept because he was con-  
onted with himself.

(Illustration of minister preaching and note, "Sir, we would see Jesus")

This is the only message which must be preached. It isn't popular subjects, or  
selected shorts from the TV Guide. But, Jesus Christ and His message of sal-  
vation.

When we look at Jesus Christ ~~in comparison to ourselves~~ His face  
should be like a mirror to us. In that mirror we should see our sinful selves  
reflected and be confronted by those sins. The face of Jesus Christ when truly  
seen in this way becomes a corrective for any life. May each of us take the  
time and effort to amke the necessary comparisons in our lives. Perhaps it  
may cause some PAIN to look at ourselves through the "Post Easter Panes."



ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Third Sunday in Eastertide April 20, 1980  
The Rev. Ralph C. Link, Pastor  
Mr. Gary Butler, Organist and Choir Director  
Mr. Roland Thompson, Saxophone  
Amy Vargo and Danny Mangel - Acolytes  
+ + + + +  
ORDER OF WORSHIP - 11:00 A.M.  
Prelude "Andantino" Gigout  
\*Processional Hymn No. 69 "God of the glorious sunshine"  
\*Ascription - Choral Call to Worship  
\*Exhortation  
\*Confession (In Unison) "Lord God, our Saviour, you  
have been faithful in your promise to deliver us from  
the guilt of our sins, and make us acceptable to you  
and your kingdom. But too often I have not been faithful  
in following my promise to obey your will, and I have not  
loved my neighbors and enemies. I humbly ask forgiveness  
Lord. In Jesus' name. Amen."  
\*Kyrie - Assurance of Pardon - Coral Amen -  
\*Praise: Pastor: Praise ye the Lord!  
People: The Lord's name be praised.  
\*Doxology 551  
Who's Who in the Pew  
Announcements  
Joys, Concerns, and Prayer Requests  
Hymn No. 232 'Mid all the traffic of the ways"  
Call to Prayer  
Pastor: The Lord be with you.  
People: And with thy spirit.  
Pastor: Let us Pray  
Prayer and Prayer Response  
Offering  
Offertory  
Doxology No. 59 (Last verse only to be sung as a round)  
Anthem: "Christ is Made The Sure Foundation" Wood  
Scripture: Jeremiah 7:1-15  
Sermon: "Twice Safe"  
\*Closing Hymn No. 323 "Glorious things of thee are spoken"  
Benediction

Choral Benediction  
Postlude "Processional From Symphony I" Brahms  
+ + + + + \*Congregation Standing + + + + +  
The Lovely Flowers on the Altar have been placed by  
Earl Wogan's Family in his memory.  
Serving as Ushers today are: \*Rob Vinroe, Robert  
Dellen, Randy Dellen and Brian Kennedy.  
Bea Tait and Karen Kennedy will be visiting the  
Hospital this week.  
Nursery will be provided today by Dodie Kradel and  
Kay Brown.  
Elder and Mrs. Harry Fry will greet the Congregation  
at the door.  
Attendance - March 23 - 203; Palm Sunday - 264,  
Good Friday 95; Maundy Thurs 200; Easter - 290;  
April 13 - 191.  
Monday - 7:30 - Fidelity Bible Class  
Tuesday and Thurs - Rehoboth Hall is rented  
Hospital: Betty Tressler - BCMH; Helen Hilliard, - 607  
Grove City  
Today started Elder and Deacon classes (5 weeks)  
Tonight - 6:30 - Teachers Training Classes *Books and help*  
Last week we got about 5 new helpers in the Nursery.  
We need more adults to help out. Contact Mrs. Donald  
Wogan or the Office if you can help out.  
Salad Smorgasbord - May 10 - Saturday 1:00 P.M.  
Tickets are available today from the Office and a lot  
of the Women in the Church. Tickets are only \$3.00  
a lot of the Churches charge \$4.50. Come out and  
support your Church.  
Thurs. - 6:30 - Meeting of the Salad Smorgasbord  
Committee.  
Our sincere sympathy to Chet Stauffer and Family in  
the recent loss of his Mother.  
Confirmation pictures are in the office you can pick  
yours up this morning.  
Faith to Faith - Tuesday - 7:30 P.M. at the First  
Methodist Church. Our Choir will be singing.  
+ + + + +  
Flow softly, Spring! Please make no sudden sound,  
For in our wintery city yesterday I found  
A tiny flower rising from the ground. Breathe softly!!

"Twice Safe"

Scrip: Jer. 7:1-15; Text: Jer 7:10

Sum1 sed=Thoz unwill lern from leasn histry,doom repea  
Tru any walk lif includ ch

Ther 1nce gud pr serv L,ungodly sons;unabl control  
& G prom both dy sam day,& line prhd end then;  
ails attack Isites,driv off,captru Ark;destroy  
sanctuary

400 yr latr & G cal proph name Jer 2 spk 4 Him  
He cal weep prpph,bcuz lonly exist:G coman no mary  
40 yrs take abuse,beating,imprisonment etc  
Obey cal G & appear 1 Of 7 gates Temple at feast  
Sun risn,shin thru ppe gate and lone figur siloete  
Shin ston floor Temp,peop squint & lk 2ward boom  
voic;peop stream in,pr rush bout etc

vss 3=green) Who gav prmis 2spk? & why no liv  
vss 4=red) (Read here,had dun 4 yrs

vs 4=Red=Emphasiz what they emphaizs=this G's hous  
& we saf,secur cum & worship

vss 5-8=Green=peop get stir up,now he hit home  
continu as hush fal they kno hear G's Word & if  
isn't,jus listen in case

vss 9-10=pt out Safe 2 cum,worship:& safe 2do pleas  
The TWICE SAFE & G quest validty Hous Worship

Whil stil stan & stun thez powful word mak compar  
Btween this butiful Temp & Shiloh=Plac Rest & fit  
bcuz ded & at rest

Vss 12-16=this end utterance & he finish & many so  
transfix,no mov,he go;but worship prob not same  
that day Bcuz this mesag

Cam 4worship,insted find indictmen way do it  
(Illus priests & Templ peop talk bout Jeremiah)

Pe ap U no C simlarty this & Ch Js Xp,but I Bliev  
we C selvs if lk clos this pictur

within Xpian ch,wat pas 4it,many peop=TWIC SAFE  
Wat talk bout? Thoz cum Twic Yr,& I sav this so no  
acus offend sum peop;many U tel me spk wron 1's

But I spk 2rt 1's Bcuz U here & I thank G 4U

But 2many U sit & absorb & pas off as B wron peop  
Wat U shud do is go hom cal reltivs & tel wat U lern  
bout B Xpian 2day;many Twic Safe peop UR reltivs &

U listn grip wat wrong with Ch & U nevr bothr tel  
wat rt with it

I fin many U tel me 1thing my fac & sumthin Bhin bai  
Ther thos think I shud no tramp toes but with tram  
duzn mak much chang many Ur livs

Re prophs;read Js Xp & C wat sed did=then tel me  
Xpain Ch 2day shud puseyfoot ordr placat few who

want do own thing & B Twic Safe;This think Denom &  
locl ch=Denom shud suport;no mak wavs locl ch upset

Ch Jer thot bes of bes & no lk bakward Shiloh, Eli  
 2sons: Jeru Temp no B dsetroy=G hous rt? & wat hapn?  
 (Illus G Sweeting & grandson president Moody)  
 RU last Xpian UR famly? real Xpian?  
 Quote: A MAN IS LIKLY 2FAL 4EROR IF HE'S AFRAID 2  
 STAND 4 TRUTH=cano cu ber & say TWIC SAFE if no G's  
 Truth: this hous mus B Truth  
 pastor on dwn: RU perso  
 redy 2stan 4G's Truth, accept  
 UR lif & mak chang necessary?  
 RU wil pas on 2 famly &  
 reltivs so all may fin safty  
 G's hous?

To All Counselors and Advisors:

October 19, 1979

We need people who would be willing to teach a Nurture Group in their Church  
 or Home after the Crusade Services have ended at the Butler Intermediate High  
 School. We encourage each Church to have at least one Nurture Group.  
 There will be a training class on how to conduct a Nurture Group and you  
 will be notified as to the date and time this will be held.  
 We pray that you will be interested in teaching one of these classes and also  
 that you will take time to pray about this matter.  
 Please sign this form and return it to: Reverend Ralph Link, Follow-Up  
 Chairman. You may contact Reverend Link each evening before or after the Crusade  
 Service.

I would be interested in teaching a Nurture Group:

Signed \_\_\_\_\_



"Twice Safe"

Scripture: Jeremiah 7:1-15 N.I.V.

Text: Jeremiah 7:10

Someone once said, "Those who are unwilling to heed the lessons of history, are doomed to repeat them." This is something which is true in almost any walk of life, including the church.

There was once a very dedicated and good priest ~~in the ancient~~ who served in ancient Israel. But unfortunately, he had two very ungodly sons. He was unable to control those sons and because of this God promised him that both of those sons would die on the same day and his family line in the priesthood would end at that point. Shortly thereafter the Philistines attacked the Israelites and drove them off; they captured the Ark of the Covenant and thoroughly destroyed the Israelite Sanctuary.

But here it was about 400 years later and a man of God named Jeremiah had been called forth as a prophet to speak for the Lord to His people. Jeremiah was called the "weeping prophet," because he led a lonely existence among the people. He was commanded by God not to marry and for 40 years he endured the opposition of these people, the beatings and the imprisonment they imposed upon him. He obeyed the call of the Lord and appeared at one of the seven gates into the Temple at the beginning of some great festival. We can see him perhaps standing with his back to the opened gate, ~~xxxxxxxxxxxxxxxxxxxx~~ The sun has just risen and is shining on him making a large shadow across the stone floor of the Temple. The people must squint at the brightness caused by looking toward this ~~xxx~~ man with the booming voice. The people are streaming into the Temple to prepare for worship while many of the Priests and Temple officials are making the last minute preparations for this celebration.

The voice thunders out, (read vs 3). At this there is a stir and people begin to inquire, "Who is this fellow? Who gave him permission to speak here on this day?" But others were questioning the fact that God was going to let them live in this place. Why, they had been living here for a few years and what really needed reformed anyhow? But the voice went on, "Do not trust ... (vs 5 etc)."

He was emphasizing for them that which they themselves had emphasized and that is, "This is the Temple of the Lord." That was enough said, it needed no other explanation. As God's Temple it was safe and secure and so were they if they continued to come and worship here.

But the voice continues, "If you really etc, (vss 5-8). Now the people are really getting stirred up. Now he is beginning to hit home. But he continues as a stunned hush begins to fall over this crowd. They know they are hearing God's message, and even if it isn't they better listen, just in case.

(Read vss 9-10). He points out to them they are "safe" to come here and worship and "safe" to go and do as they please afterward. They are "Twice Safe" and God is questioning the validity of His House of Worship.

And while they are still standing, stunned by these powerful words this voice makes a comparison between this beautiful Temple in Jerusalem to the Temple which once stood at Shiloh. Shiloh, the name which meant, "Place of Rest."

Now fitting, for it had been completely destroyed and was dead, and "at rest."

He tells them, (read vss 12-16), and his utterance is finished. Many of them probably because of the brightness of looking toward the sun shining on this man are almost transfixed and unable to move. Many others were probably stunned by his words and just as suddenly as he had begun, so he is gone and his prophecy is ended. Their worship could not be the same that day because of

this ~~interruption~~ interruption of it. They came to worship and found instead, an indictment against their religious practices and against their very lives.

One could well imagine the Priests and Temple authorities in conference about this later. "Who does he think he is? Just another dumb country bumpkin let-

ting on that he is speaking for the Lord. We have worshiped here all these years and established our religion and if it was good enough for our fathers then it will be good enough for our children and their children. Change indeed the only thing that needs changing is not to let riff-raff like that into our sanctuary. We must take steps to keep him and those like him out."

Perhaps you may not see any similarity to this episode and anything we might experience in the Church of Jesus Christ. But I don't believe we need to look



too closely and we may see a lot of ourselves within this picture.

Within the Christian Church, or what passes for it today, there are a lot of people who say as Jeremiah pointed out, "We are safe - safe to do all these detestable things." What detestable things? All sorts of sins and then make a headlong dash to Church and be "Twice Safe." What am I talking about? I am talking about those who only see fit to show up about Twice a year. The Christmas and Easter Christians. Now I ~~know~~ saved this particular message on the church so I wouldn't be accused of offending some people who do this. And I also know that if I don't explain this a lot of you are going to tell me after church that I was preaching to the wrong people. But I assure you I am speaking to the right people. The reason I say that is because you are here, and I thank God for that and for you. But too many of you just absorb what is said here and pass it off as being said at the wrong time or the to the wrong people. When in fact you ought to leave here and call up your relatives and tell them

what you learned ~~about~~ new about being a Christian today. That way we can reach the right people because many, many of them are your relations and you listen to them gripe about what is wrong with this church, but you never tell them what is right about it.

I have been finding out more and more that many of you will say one thing to my face and something else behind my back. There are those of you who do not think I should tramp on anyone's toes but with any tramping it doesn't make a change in many lives. I would suggest you read the prophets and see what they said to the Church people of their day. Read what Jesus Christ Himself had to say about the so called "Church going people of His day." Then tell me that the Christian church today should pussyfoot around in order to placate a few people who want to do their own thing and then come to Church and say, "We are safe - safe."

I see this type of thinking within the denomination and within the local church. The Higher ups in the denomination keep telling me that if we want to be a part of the larger church we should support them no matter what they do. In the local church we are not to make waves because someone may get upset when you



challenge them on their personal Christianity.

The Israelites in the Temple when Jeremiah preached this sermon, thought they were the best of the best. They didn't care to look backward and remember that Eli's two sons caused the fall of that family from the ranks of the future priesthood. They thought the Temple at Shiloh would go on and on. But it didn't and was destroyed. The Israelites in that Temple at Jerusalem thought it would go on and on and nothing could ever happen to it, God would perpetuate it. After all, wasn't it God's House? But what happened to it? ~~xxxx~~

(Illustration of Dr. Sweeting and grandson of former president of Moody)

Are you going to be the last Christian in your family line? I mean a real Christian?

I read a n apt quote recently author unknown. It said, "A Man Is Likely To Fall For Error If He's Afraid To Stand For Truth." We cannot come here and say, "We are safe - safe," and do detestable things. This house will not stand forever if it is not fou ded upon God's Truth. It must stand for the Truth from the Pastor, right on down to the youngest person in our midst. The question is, "Are you personally ready to stand for God's truth, accept it in your life and make the necessary changes to bring it about? And are you willing to pass it on to the rest of your family and relatives so that we may all indeed find that safety in God's House?"

October 18, 1972

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Fourth Sunday in Eastertide April 27, 1980  
The Rev. Ralph C. Link, Pastor  
Mr. Gary Butler, Organist and Choir Director  
Amy Vargo and Danny Mangel - Acolytes  
+ + + + +  
ORDER OF WORSHIP - 11:00 A.M.  
Prelude "Lord, Speak to Me" Schumann  
\*Processional Hymn No. 25 "Before Jehovah's awful throne"  
\*Ascription  
\*Choral Call to Worship  
\*Exhortation  
\*Confession (In Unison) "Father, give us the spirit  
Your Son has promised us; to make us honest people  
again; to know and face the truth; to see ourselves  
and cease from laying our defections at your door;  
to see your only goodness in our desperate need for you.  
Forgive us through Jesus Christ our Lord. Amen."  
\*Kyrle  
\*Assurance of Pardon - Choral Amen  
\*Praise  
Pastor: Praise ye the Lord!  
People: The Lord's name be praised.  
\*Doxology 551  
Who's Who in the Pew  
Announcements  
Joys, Concerns, and Prayer Requests  
Hymn No. 229 "Dear Father, to Thy mercy seat"  
Call to Prayer  
Pastor: The Lord be with you.  
People: And with thy spirit.  
Pastor: Let us Pray  
Prayer and Prayer Response  
Offering  
Offertory "At an Old Trysting Place" MacDowell  
Offertory Response No. 59 Verse #5 (Sung as a round)  
Anthem "How Firm A Foundation" Davis  
Scripture: Jeremiah 7:17-20  
Sermon: "Cookie Monsters"

\*Closing Hymn No. 322 "The Church's one Foundation"  
\*Benediction  
\*Choral Benediction  
Postlude "Coccia" Dello Joio  
+ + + + + \*Congregation Standing + + + + +  
The Lovely Flowers on the Altar have been placed by  
Mrs. Margaret McClymonds in memory of "Loved Ones"  
Serving as Ushers today are: \*Richard Mangel, Don  
Kingsley, Art Carney, and Gary Penar.  
Elder and Mrs. Charles Penar will greet the Congregation  
at the door this morning.  
Nursery will be provided today by Teresa Palmer and  
Valerie Hartley.  
Bruce McBride and Roy Andrews will visit the Hospital  
this week.  
Tonight - 6:30 P.M. Teachers Training Class  
We still need Adult helpers in the Nursery. You will  
only be contacted 1 time out of 4 or 5 months.  
Call Mrs. Donald Wogan.  
The Rehoboth Hall has been rented Tuesday and Thursday  
Evenings.  
Tues. - 8:00 - Volleyball with Bill Ohl.  
The Program is set for the Salad Smorgasbord. Ladies  
see your tickets to both Men and Women and even outside  
the Church. We will need a report soon. When you  
are asked to make a special salad for the Salad  
Smorgasbord - please make them as appealing and  
attractive as possible - as well as appetizing. We  
will have candy and cheese as well as all types of hot  
and cold salads (including meat, tuna, chicken, jello  
bean, tossed, potato and everything imaginable.  
Tickets are only \$3.00 and a lot of the ladies will  
have them today. We can only sell around 200 so get  
them now. Remember SATURDAY MAY 10, at 1:00 P.M.  
All salads should be here at the Church no later than  
11:00 A.M.  
Wed. - April 30 - Vacation Bible School meetin of Teachers  
and helpers at 7:30 P.M.  
The Butler Area Laymen will have their Spring Meeting  
and "Ladies Nite", Thurs. May 15th, at 6:30 P.M. at  
St. Peter's United Church of Christ, Zelienople.  
See Church Penar or J. Walter Harmon for tickets.

WORK NITE - FRIDAY 6:30

"Cookie Monster"

Script: Jer 7:17-20; Text: Jer 7:18

(Illus Cookie Monster & gift 2girls remain namles  
Attr ch on desk,cookies;thot,they 4got Bib admon,  
Lead us not temptation;lk roun,ate & thot,4giv us  
our debts,theirs & mine)

1day short series relat 2famly,climax M day May 11  
1mos press issu 2day breakdwn famly,but if think  
only hap 2us,we wrong

it hap ever society & usual wen cum 2declin,fall  
Las wk spok Jer & sermon,& folo this G spok 2 him  
He pt out sin entir famly

vs 16=G say,no pray 4 peopBcuz clos ear 2crys

2day this same feel;1960=G ded,& rethink Xpianity

vs 17=ask if Jer C wat peop do;

vs 18=this famly affair,ch & wood,F & fire,M cakes  
Cookies shap goddess & all Cookie Monsters

No jus luv cookies,but use 2worship othr gods

4this G promis punishment & actual they heap ow  
destruct upon selvs

Wat really hap was Isites famlys fal apart Bcuz no  
parentl influ anymor

wher 1nce discip,now whol fam do own thing

(Illus Granny & lite out,cureent is off)

C roun us our day,& nothin wron eldrly act youthful

But stil mus set exampl 4 childrn & grandchildrn

But ther element socity Bcum mor ingrain,deeproot

(Illus boy & noisy cookie jar lids)

Thoz thing nuisanc,wif hear othr end hous,fello min

Boy really want 4self gratification & this theme

socity 2day;teachrs,day care tak plac mothrs,home

(Example 1girl & babysitter C baby develop)

Romis import part lif Bcuz U so wrap up thing thi  
life & this world?

(Illus Gary McFadden & empty bed)

2 sum us this realty & think bout it

(Illus of woman son die & G say,I hav yours,U Mine)

Can U experienc that joy kno S of G UR hart & life  
2day?

Is UR famly made up C M's jus luv cookies as sum-  
thin eat & enjoy?

Or is UR famly involv mak cookies 2 gods this  
world?

2day time mus start turn tide from famly seperation  
to of unity & 2getherness. May G help us work at  
this.



"Cookie Monsters"

Scripture: Jeremiah 7:17-20

Text: Jeremiah 7:18

(Illustrate "Cookie Monster") ~~This~~ The Sunday before Christmas after church I went into the office and there on my desk was this "Cookie Monster." The two young ladies who saw fit to present me with this stuffed animal, shall forever remain nameless to the rest of you. But directly in front of this animal was a small plastic container of cookies. As I looked at them I thought, "Those young ladies have forgotten the Biblical admonition, "Lead us not into temptation." Then I looked around to see if anyone was there besides me and I devoured a cookie. But as I did I thought, "But forgive us our debts, theirs and mine."

a short series of  
Today I would like to begin ~~xxxxxxxxxxxxxxxxxxxx~~ several sermons directly related to the family. We will climax the series on Mother's Day May 11.

One of the most pressing issues in our nation today is the continued breakdown of the family. But if we think this ~~xxx~~ is an issue which only we have faced, we are badly mistaken. It was an issue in every society that ever existed and particularly when those societies began to decline and fall apart.

Last week we spoke of Jeremiah delivering a sermon in the Temple in Jerusalem. Following this sermon Jeremiah was spoken to by God. The Lord is pointing out the sin of the people involving the entire family.

In verse 16 God tells Jeremiah not to bother to pray for the people because He has closed His ears to their cries for help. Many People today are feeling this same sense of God's closed ears. There is that feeling that at this time God is silent. Back in the 1960's this ~~xxxxxxxxxxxx~~ gave rise among some theologians to the "God is dead" theory. But along with this theory arose a new questioning about God being silent. It took on the form of finding answers as to why this ~~xxxxxx~~ subject was even broached. Thus came into being a new looking at the thrust of Christianity in the world and in individual lives.

This was what commanded Jeremiah to do. In verse 17 he asks if Jeremiah is seeing what is taking place before his very eyes, (read this). The events transpiring at that time were a family affair. The children ~~xxxxxxxx~~ gathered the wood; the fathers lit and tended the fires; and the mothers made cakes, or cookies in the shape of a pagan goddess and they worshiped and sacrificed to her., the "Queen of heaven." All of them in their own right were, "Cookie Monster." They were not just people who loved cookies, but instead used the

cookies to worship and bow down to other gods. For this God promised His utter destruction of them and His knowledge that they were not actually doing these things against God, but to themselves. To their own shame and sorrow they were heaping their own destruction upon their heads.

But what had really happened to these Israelites was that their families were falling apart because there was no parental influence there anymore. Where once the parents set the example both by actions and discipline, there was now a laxness and looseness which the children copied and carried on as being right.

It was somewhat like the grandmother who ~~was~~ was asked by her granddaughter, (Illustration of just because the light is out, the current is off).

We can see this all around us in our own day and age. There is nothing wrong with elderly folk acting youthful, but they still must set the example for the children and grandchildren.

But there is an element in our society which becomes more ingrained and deep seated daily. Underneath it all is a motive presented in disguise. It is much like the young boy who went shopping for a gift for his mother; (Illustration of noisy cookie jar lids). Those things are a nuisance. My wife can hear ours a house length away, no matter how careful I am. I know another minister in town who lives in a two story house and his wife hears him even when she is in bed on the second floor. But you see, this boy is typical of many today. Underneath the veneer of this is that motive of self-gain. The boy really wanted the cookie jar for his own personal satisfaction. This is the dominant theme of many today. As long as the kids are out of sight and making no noise everything is fine. As long as there are teachers in school or day care centers to take care of them this frees the parents of the responsibility of teaching and instructing them and both parents can work. I know one gal who quit working because she was beginning to discover the baby sitter was getting all of the enjoyment of seeing her son crawl, and stand and walk. Each day the sitter would ask, "What do you think your son did today?" And then she would tell her and she realized she was missing an important portion of his life

Are you missing an important part of your life because you are so wrapped up in the things of this life and this world?

Last Friday night as Gary McFadden was telling about tucking his little boy into bed, he said that there would come a day when that room would be empty and all he would have would be memories. For some of us that is a reality. I often think of our son and that empty bed that was once his.

(Illustration of woman and son & I have your son and you have mine)

Can you experience that joy of knowing the Son of God in your heart and life this day? Is your family made up of "Cookie Monsters" who just love cookies as something to eat and enjoy? Or is your family all involved in making cookies to the gods of this world? Today is the time we must start to turn the tide from family separation to one of unity and togetherness.

Therefore, all of you who did not check off one of these three spots kindly come to the Co-Labor Room before or after the Crusade this evening and correct your card.

Secondly, we are personally short on "Feeling Christ" and "My Personal Commitment" (Children's books). If you have one at home, please bring it in. Return it to the Crusade Committee check-in table. Would you kindly not take these home for the remainder of the week. The advisors will have the books available as you come down the aisle.

Children's books are to be given out at those (12) and under. Adult books to those (12) and up. Please be sure to ask the one of the person voting toward as well as what decision they are casting toward to make. Remember, after you have finished counseling to introduce the listener to an advisor. We will check the card to be sure it is complete.

Things are going well, so keep up the good work.

Note: There will not be a meeting at the close of the Crusade tonight unless otherwise notified.

October 18, 1979



ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania

Mother's Day May 11, 1980  
The Rev. Ralph C. Link, Pastor  
Mrs. Kitty Feder, Organist  
Mr. Lloyd Link and Mrs. Ginger Harbison,  
Youth Choir Directors  
Mr. Roland Thompson, Saxophone  
Brian Hollefreund and Traci Groves - Acolytes  
+ + + + +

ORDER OF WORSHIP 11:00 A.M.  
Prelude "Mother" Greg  
\*Processional Hymn No. 75 "This is my Father's World"  
\*Ascription

\*Exhortation  
\*Confession (In Unison) "Lord God, our Saviour, you have been faithful in your promise to deliver us from the guilt of our sins, and make us acceptable to you and your kingdom. But too often I have not been faithful in following my promise to obey your will, and I have not loved my neighbors and enemies. I humbly ask forgiveness, Lord. In Jesus' name. Amen."

\*Kyrie

\*Assurance of Pardon - Choral Amen

\*Praise

Pastor: Praise ye the Lord!  
People: The Lord's name be praised.

\*Doxology

Who's Who in the Pew

Announcements

Joys, Concerns and Prayer Requests.

Children's Moment (All Children please come forward to Chancel)

Cherub Choir "Zacchaeus" Directed by  
Cyndie Sybert

Call to Prayer

Pastor: The Lord be with you.

People: And with thy spirit.

Pastor: Let us Pray

Prayer and Prayer Response

Offering

Offertory "Prayer for the Home" Broughton  
Anthem: "Love, Love, Love" Youth Choir

Scripture: Genesis 26:34-35

Sermon: "TWO BAD"

Prayer and Lord's Prayer

\*Closing Hymn No. 467 "I love to tell the story"

\*Benediction

Postlude

+ + + + + \*Congregation Standing + + + + +

The Lovely Flowers on the Altar have been placed by

Mr. & Mrs. Mike Nazaruk in memory of "Loved Ones"

Serving as Ushers today are: \*Barbara Vargo, Virginia Mangel, Nancy Link and Karen Kennedy.

Elder and Mrs. Robert Tait will greet the Congregation at the door this morning.

Rehoboth Hall has been rented Tuesday and Thursday.

Tuesday - 8:00 - Volleyball with Wm. Ohl

Wed. -6:00 - Mother and Daughter Tureen Dinner here

at the Church - Please bring a tureen and table

service. The meat, dessert, and drink will be provided.

Thursday - 6:30 P.M. Butler Area Laymen's Spring

Meeting and "Ladies Nite", at St. Peter's United

Church of Christ, Zelienople. See Chuck Penar or

J. Walter Harmon for tickets.

> Vacation Bible School Craft Needs: We need styrofoam egg cartons, yarn scraps and 1 pound butter bowls. A sample butter bowl and box for other items is in the Narthex. If you have any of these items that you could donate it would be appreciated.

> New Members will be received next Sunday - If you know of anyone interested in joining our Church - Please contact the Pastor.

> We will be passing Sign-up sheets thru the Congregation today for two different classes during the Sunday School period. These are Adult Electives - please make your choice,

> We need helpers to help distribute Vacation Bible School invitations thru the South-side of Butler. Remember V. B. S. begins June 16-20 from 7-9 P.M.

Community Bible Church - Sagamore, Pa. - May 8, 1994

PRELUDE

GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

FAMILY NIGHT JUNE 4 MARK CALENDARS NOW

ASCRPTION

CALL TO WORSHIP:

THE ANGEL OF THE LORD ENCAMPETH ROUND ABOUT THEM  
THAT FEAR HIM, AND DELIVERETH THEM.

O TASTE AND SEE THAT THE LORD IS GOOD:

BLESSED IS THE MAN THAT TRUSTETH IN HIM.

PS 34:7-8

\*HYMN  
OFFERING/PRAYER

\*DOXOLOGY  
PASTORAL PRAYER

HYMN

SCRIPTURE: GENESIS 26:34-35

SERMON: "TWO BAD" - ST. PAUL'S, BUTLER 5/11/80

\*HYMN  
BENEDICTION

\*POSTLUDE

"Two Bad"

Script: Gen 26:34-35: Text: Gen 26:35

(Illus jokes about marriage) MayB tru 4 sum tho  
we ment 2B gif hapnes from G 2 man, sumtim Beum nite  
Case in pt is 2marriages Esau entr in2 mare  
1st-plural marag & peop aroun do it

yr import was agin all sacred 2 Isites/% parents  
No propr 4 Isite marry outsid faith & thez 2 Hittites  
wer heathen peop & family 2B strengthn, bilt up, kept  
pur, cud not hav intermarry & so read = vs 35

Basic idea keep famly unit on higher level & Isites  
took seroius the covnant relationship with G

No want famly unit torn dwn, but insted bilt up  
Shud B serious concern ours 2day 4 same princips apl  
& we need get bak 2prevent futthr decay fams 2day  
vit tak mor than jus man/womn, age, bakgroun etc=parent  
" " " " " boy/girl 2B membs famly

It taks all weld & join 2gethr as unit 2withstand on-  
slaught of world influagin them

(Illus nurs homes & Tender Luv Care)

THEOLOGY=mean fam mus B found upon G

luk aroun & C fams fal apart & C if G centr, mos tru  
no mean G fam no hav probs, but probs can B solv thr  
serch G Word & find ansers ther

G wants all 2Blong 2 Him, no rac, age, sex, mak dif  
But luk worl 2day & C splintr group & tak stand ther

ERA gud examp & satanic attack on women; no sex lang  
(Illus Amen & Omen of a Women's Libber)

nothr woman wrot=(Illus don't free me, Mrs. Roman Leic  
tak mor than liberat mal/fmal 2mak gud Leicthy

solid Gly famly=tak peop comit 2 Lord  
Love=jus nothr word 4giv 4th extra efort even wen no

s ) 2B appreciate  
Id age old fashion mothr ovr? I think not, I think st

stil sum aroun  
But also think ther pretend mothr want glory fact

can produc children=but this no mak mothr ever sens  
(Illus industrus farm wif=epitaph=only ston lef untur

No mean woman 2B slav 2husb, famly; but mean ingred LUV  
(Illus Grandma's bisquits)=this focus L as specil LUV

CARE=mean giv mor than neces of lif; mor than jus clea  
cook, mak bed etc

It mean imput of self in 2famly living  
But 2day tren is 2 do only enuf 2get dun, then own thi

As result famly go off all directs; no 2gethrness  
(Illus crisis oil, may cause upawing all this 2 Ch)

Unoly this specil care need from 1 sorce=Mothr  
Mothr has mor imput livs child than fathr ever hav

Thes can no B put by child care organizations  
Ideals, principles only real mothr can giv





SCRIP: GEN 26:34-35; Serm: "TWO BAD"

(ILUS JOKES ABOUT MARRIAGE)

ALTHO MAY JOK BOUT MARAG,<sup>4</sup>SUM IT IS RING OF TRUTH IN TH/HUMOR  
WAT SHUDB & IS MENT 2B A GIFT OF HAPNES FR/GOD 2MAN,<sup>4</sup>MANY IS  
A NITEMARE

A CASE IN PT IS THE MAN ESAU IN OUR SCRIP THIS MORN  
4=1ST THING DID WRONG, WAS TO MARRY MOR THAN ONE WIF  
BUT AT THIS TIM, THIS PART OF WORL IT NORML MARY MOR THAN ONE  
BUT IT WASNT WAT TH/ISRAITES WER 2DO  
BUT IF LK WHO THEZ WOMN WER WE CAN C TH/2ND PROB THEZ MARAGS  
VS 34=THEY WER BOTH HITTITES

NOT PROPR 2MARRY OUTSID OF THEIR FAITH

2ND THEZ WER HEATHENS & ENEMYS OF TH/ISRAITES

VS 35=2MARRY OUTSIDE OF TH/FAITH WAS 2WEAKN TH/FAMILY STRUCTUR  
FAMILY IN ORDR 2B STRENGTHND & BILT UP HAD 2B KEP PUR FR/OUTSIDE  
INFLUENCES

THIS IS WHY THEZ MARAGS BROT GRIEF 2 ISAAC & REBEKAH  
THIS IDEA OF KEEP FAMLY ON HIGHER LEVEL WAS NOT 2B TAKN LITELY  
BY TH/JEWISH PEOPL & THEY HAD TH/RITE IDEA  
THEY WER SERIOUS ABOUT THER RELATSHIP W/GOD

WE WUD DO WEL 2GET OUR NATIN BAK 2THIS TYP OF THINK & ACTIN  
WE HEAR OF TERM "T - L - C" 2day & IT MEANS=TENDR, LUVING, CARE  
I WUD LIKE TO USE TH/FIRST LETTR FR/EA WORD 2MAK A PRESCRIP 4  
OUR FAMLYS

WE CANT HAV A STRONG FAMLY UNIT UNLES IT IS FOUNDED UPON GOD  
TAK TH/FIRST LETTR OF "TENDER" TH/LETTR "T" & THIS IS THEOLOGY  
THEOLOGY SIMPLY MEANS A "STUDY OF GOD," OR "TH/THINGS OF GOD"  
A FAMLY FNDED UPON GOD WIL STIL HAV PROBS, CARES, ETC.  
BUT IT WIL HAV A BASIS 2DEAL W/THOZ PROBS, ETC BCUZ FNDATIN OF  
GOD - HIS WORD, TH/CHURCH, OTHR GOD-FEARING PEOPL AS FREINDS  
BY HAV THIS WE WIL UNDRSTAN/KNO WAT GOD IS & WAT HE WANTS 4HIS  
CHURCH

LK SOCIETY 2DAY & C WAT TAK PLACE  
ALL SORTS FACTINS FITE AMONG SELVS=WOMN THINK IT MALE SOCIETY  
& MUS CHNG EVRTH 2B NON-MALE ORIENTED

BIBLE=INCLUSIV LANG, HYMNALS ETC

(ILUS TH/AMEN & OMEN RIBBER OF A WOMEN'S LIBBER)

IT TAKS MOR THAN BEING LIBERATED WHTHR MALE/FEMAL 2MAK A GUD  
SOLID, GODLY FAMLY - IT TAKS PEO COMMITTED 2 TH/LORD  
BUT NOT ONLY THEOLOGY, BUT LUV IS WAT IS NEEDED

LUVING PEO IN TH/HCM, LUV OF FATHRS, MOTHERS, SONS, DOTTRS  
2DAY THER A LOT OF PRETEND MOTHERS/FATHERS+ACTULY ONLY BIOLOGICL  
PARENTS - BRING KIDS IN2 WORL & OTHRS MUS RAIS THEM  
IS DAY OF OLD FASHINED MOTHERS OVER?? I THINK NOT!!

(ILUS FARM WOMAN & NO STONE LEFT UNTURNED)

NOT A SLAVE, BUT A PERSN WHO PUTS LUV INTO ALL THAT IS DUN  
(ILUS GRANDMA'S BISQUITS) CALL UPON GOD 4ALL HELP/GUIDANC FAMLY  
THEOLOGY, LUV & ALSO NEEDS CARE

CARE NOT ONLY OF MOTH 4FAMILY, BUT HUSBAND/FATHR CARE, & KIDS CARE  
IT TAKS ALL 2GETHR CARING 4ONE ANOTHR EVR DAY  
(ILUS BILL HARVEY & "WHAT A WOMAN")

THIS WAT MAKS OR BRKS A FAMLY

WUDNT IT HAV BIN NICER 2READ THAT WAT ESAU DID WAS,

"A JOY OF HEART AND MIND TO ISAAC AND REBEKAH" ????

LET'S PRAY THAT G WIL HELP EA US STRNGTHN FAMLYS WE R IN

LET'S JOIN HANDS AS FAMLYS WHER POSIBL & PRAY

"Two Bad"

Scripture: Genesis 26:34-35

Text: Genesis 26:35

(Illustration of jokes about marriage)

Although we may joke about marriage, for some there is a ring of truth to these attempts at humor. But what should be and was meant to be a gift of happiness from God to man sometimes becomes a nightmare. A case in point is two marriages Esau entered into. The first thing he did which was wrong was to marry more than one wife. We are told that in this part of the world at this particular time, the people around the Israelites married more than one wife. Thus it became a natural thing for the Israelites to turn from God and to follow the example of other people.

But more importantly, Esau ~~went against~~ went against all that was sacred to the Israelites, not to mention what was against the desires and wishes of his parents, Isaac and Rebekah. It was not proper for an Israelite to marry outside of their faith. The two women he married were Hittites and were ~~non~~ members of a heathen people. The family in order to be strengthened and built up was to be kept pure from outside influences. One of the quickest ways to weaken the family unit was to intermarry. This is why we read, "And they brought grief to Isaac and Rebekah."

But the basic idea was to strive to keep the family unit on a higher level. This is not something to be taken lightly and the Israelites who were serious about their covenant relationship with God, strove to ~~up~~ strengthen and build up the family rather than to let it be torn down and destroyed.

This should be a serious concern of ours today as well. The same principles apply and we need to begin getting back to them to prevent the further decay of our families today.

~~It takes more than just a man and woman of any age or background, or description to become parents. It takes more than just a boy or girl to be members of a~~

It takes more than just a man and woman of any age or background, or description to become parents. It takes more than just a boy or girl to be members of a



family. It takes all of them joined and welded together as a unit to withstand the onslaught of the world and its evil influences against them.

When we look at the motivation of our nursing homes and hospitals today we see they emphasize what they call TLC. This means Tender Loving Care.

If we apply this to the individual family unit we can see the application of it using those letters to identify other things.

To begin with we cannot have a strong family unit unless it founded upon God. This means it must have a "THEOLOGY." That means a study of God. Look around you and you will discover the families having the most problems are families which are not founded and based strongly in Almighty God. This doesn't mean of course that the family founded upon God ~~xx~~ is free of problems or cares. We need to know that all families face these worldly influences and become torn and hurt because of them. But the problems can be dealt with and at least there are answers to be provided by God in His Word.

In other words there must be the understanding of what God is and what He wants for His children regardless of age or sex, or race, or anything else. God wants to know each one and be known by them. But look at our society today! We see all sorts of splinter groups springing up and taking their stand on what they believe are their rights. We have a satanic attack taking place on the family in the form of the ERA. This is the Equal Rights Amendment and is supposedly designed to free or liberate the modern woman. It will not do this, and in fact will cause more problems than it will solve. Because of this movement we have the idiotic quest of changing everything that smacks of the male influence. We therefore change chairman, to chairperson and so on.

(Illustration of The Amen & Omen Ribber Of A Women's Libber).

Another woman wrote: (Illus Don't Free me by Mrs. Roman Leichthy)

It takes more than being liberated whether we are male or female to make a good solid, Godly family. It takes people who are committed to the Lord.

But along with that Theology is the need for "LOVE". This word LOVE is just another word for giving forth that extra effort even when it doesn't seem to



be appreciated. Is the age of old fashioned mothers over? I think not. I think there are still a lot of them around. But I also think there are a lot of pretend mothers who want to glory in the fact that they can produce children. But that very fact does not make them mothers in every sense of the word. One farm woman is so industrious that her husband says when she dies he is going to have inscribed on her tombstone, "This is the only stone she left unturned." This doesn't mean that any woman should be a slave for her husband and family. But it does mean there should be that added ingredient of love put into all things.

(Illustration of "Grandma's Bisquits")

Here again is the focus upon the Lord for the source of that special "Love." But along with "Theology" and "Love" there must be "CARE." CARE means the giving of more than the necessities of life. It means more than just cooking meals, cleaning the house, washing clothes and dishes and all of those other appetizing chores. It means an input of self into the living of that family. But the modern trend today is to only do what is necessary to get the job over and done with. Do only what must be done so you can do your own thing whatever that may be. As a result all of the family is going off in different directions and there is little of the togetherness which made the family unit what it once was. This doesn't mean that we shouldn't have our own special interests in life. But it does mean that we need to be doing things more as a unit instead of apart from one another all of the time.

You may wonder what some of this gasoline and oil crisis may do to us as a nation. I believe that it can have a stabilizing effect on us if we are willing to use the situation for our own benefit. I believe that a crisis such as this can draw us closer as individual families both in our homes and in our churches. We may well see the deeper commitment of more and more people to Jesus Christ and Church because we can't afford to be going off in all directions all of the time as we once did. The Church could very well become the center of the lives of more and more families and strengthen them and renew them.

But underlying all of this is the need for that special care which can only come from one source, and that is the Mother. It is the mother who has more input into the lives of children than any father ever had or will have. It is mother who has that special influence that cannot be supplanted by any Child Care organization. It takes that special implanting of ideals and principles which only a real mother can give. ~~Just this week I passed~~ I pass a farm everyday on my way into Butler and on this farm is a group of new calves. I watched with amusement the other day as one of these calves was standing next to its mother and leaning its face upon its mothers face. Even in animals we see that need for closeness demonstrated and given. A man named Bill Harvey had this to say about women who demonstrate this in their lives.

(Illustration of "What A Woman")

This is what makes or breaks the family. But along with the woman must be the man, and the children all pulling in the same direction. This morning I would like to ask all of us to do something special. I would like to ask all of us to stand and then to reach out to that person standing to your right or left, and take that person's hand in yours. If possible make as much of a circle as you are able to. Then let us pray for God's Power to become an instrument of His to strengthen the family unit of which we are a part, or of which we may have an influence in.

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Seventh Sunday in Eastertide May 18, 1980  
The Rev. Ralph C. Link, Pastor  
Mr. Gary Butler, Organist and Choir Director  
Mr. Roland Thompson, Saxophone  
Tina Groves and Sharon Pfabe, Acolytes

+ + + + +  
ORDER OF WORSHIP - 11:00 A.M.

Prelude "Tersanctus" Lorenz  
\*Processional Hymn No. 184 "All Hail the Power"

\*Ascription

\*Choral Call to Worship

\*Exhortation

\*Confession (In Unison) "Lord God, our Saviour, you have been faithful in your promise to deliver us from the guilt of our sins, and make us acceptable to you and your kingdom. But too often I have not been faithful in following my promise to obey your will, and I have not loved my neighbors and enemies. I humbly ask forgiveness, Lord. In Jesus' name. Amen."

\*Kyrle

\*Assurance of Pardon - Choral Amen

\*Praise

Pastor: Praise ye the Lord!

People: The Lord's name be praised.

\*Doxology 551

Who's Who in the Pew

Announcements

Joys, Concerns, and Prayer Requests

Call to Prayer

Pastor: The Lord be with you.

People: And with thy spirit.

Pastor: Let us Pray

Prayer and Prayer Response

Offering

Offertory

Offertory Response No. 59 Verse No. 5 (Sung as a round)

\*Baptism of New Members Mr. & Mrs. William Stalker (Joan); and Douglas Sanko.

Anthem: "I Sing The Almighty Power of God" Lovelace  
Pianist - Elaine Greenway

Scripture: Matthew 25: 1-13

Sermon: "THE ELEVENTH HOUR"

\*Closing Hymn No. 182 "Fairest Lord Jesus"

\*Benediction

\*Choral Benediction

Postlude "Caccia"

Norman Dello

+ + + + + \*Congregation Standing + + + + +

The Lovely Flowers on the Altar have been placed by Mr. & Mrs. Paul Campbell in loving Memory of Joan's "Parents"

Serving as Ushers today are: \*Richard Mangel, Don Kingsley, Art Carney and Gary Penar.

Mr. & Mrs. Alvin Tait Will be at the door this morning to greet the Congregation and Visitors.

Nursery will be provided today by: Mrs. Sharon Schmittlein.

Hospitalized: Adam Fencil, Herman Lippold - BCMH; Roy Andrews, Citizens Gen. New Kensington; Mrs. Paul Ritter and Howard Bolam - West Penn Hospital, 4800 Friendship Ave. Pittsburgh.

We have a total of \$482.60 clear from the Salad Smorgasbord. (\$47.10 was from candy and roll sales.) I would like to thank the Committee, the men who set up and took down tables. I would also like to thank Rev. Link, Entertainers and everyone who brought food of any kind, & putting up signs. - - - Bea Tait

Monday - 7:30 - Fidelity Bible Class and Silent Auction. Tues. 6-8 Hall is Rented; 8:00 - Volleyball with Bill Ohl.

If you have not given The Office or (Bea) your name

if you are graduating - please do so immediately.

Sunday School will be at 9:30 A.M. beginning June 1 -

Morning Worship will continue at 11:00 A.M.

Thurs. 6-9 - Rehoboth Hall is Rented.

Sunday, June 1 - "Open House" at Camp Bucoco from 2-4 P.M.

Silent Auction coming up on Friday June 6 - Please have everything in after 9:00 P.M. on Thursday.

June 8 - Recognition of Seniors.

June 22 - Church in the Park, and Family Picnic.

NEW ADULT CLASSES JUNE 1  
YOUNG PEOPLE



"The Eleventh Hour"

Scrip: Mt. 25:1-13; Text: Mt. 25:13

Ill: Jonathan, Miriam engag 2B marry etc.

Sep 4 yr; lv Bethny go 2 Jeru mak provis  
go 2 fathr ask hand, pric, mak cov drink cup wine, lv  
gosip bout both; Jon cal bes man, othr escort & lv

to chlite proces & peop=Behol, bridgroom cometh"  
echo blok 2 blok until reach brid & she cal maids  
Groom ariv wait outsid, wen reddy she lv & torchlite  
bak 2 groom fathr hous; guest insid lrg room,

groom & wed party go nothr room & brid & groom  
entr 2 consummate marriage; wen dun cum out & feast  
Bgin 4 7days; brid no lv until 7day wihtou veil

This typicl Jew wed in Js day & analogy He mak Scri  
Last Sup Js sed=Jn 14:1-3 & mak compar

Js ask hand brid=Ch; Fathr=God; pric determin=Life  
Then yr seperate & this period we in but residenc  
had 2B establish & Js do this in heaven sinc ascens

10 virgs=ch peop; 5 wise; 5 foolish

Wise=Born agin, no ashame, liv 4 Js:

Foolish=thoz no Born agin & no want etc

(Illus Js stand at door & U anser)

How comfortble wud U feel presenc Js?

We shud B comfortbl with Him & lk 4 return

This wat Js say vs 13(Read)

No kno wher, wen, but shud expect soon

Examp: Ps say=thousan yrs in sight as but as yesterd  
wen past, & as watch in nite

Petr say=Thousand yr is as a day

Mayb severl days gon by, & severl mor mus B liv

But signs pt 2 imminent return Js Xp mor than evr B4

We at 11th Hour & tim is short

4. 10z in Ch truly Blong 2 L ther no need 4 fear, alar

Shud not fear this in any way

Insted, shud lk 4ward 2 return 4 Ch His bride

But if not propr relatship Js then may fear & trembl  
at mention of His soon return

Hav oportuntty 2 prep. 4 His reurn

If cum & we lef Bhind can no say we no Bin warn

Shud establish livs such way can say lik Jn Apos

in Rev=Even So Cum Lord Jesus

Prepar 2day & watch therfor etc=read vs 13

"The Eleventh Hour"

Scripture: Matthew 25:1-13

Text: Matthew 25:13

It had been almost a year now since Jonathon had left his fiance at her father's house in Bethany. He had come to her father and had asked him for her hand in marriage. Then they had come to terms on the price Jonathon would pay for her as his bride. ~~Then he had returned to his father's house to live there for a year. They were engaged and during this time he was busy preparing~~ Once ~~their~~ agreement had been reached on these matters, a covenant was now established between them. Miriam and Jonathon ~~had~~ drank a cup of wine together as a symbol of this marriage covenant and were now separated for almost a year. But it had been a busy year for both of them. She had prepared her clothing and things she would need as a new wife. Jonathon had returned to his father's house in Jerusalem and had been preparing a home for them. He was furnishing that home and making all the necessary arrangements for his bride to live there comfortably.

Everyone who knew them were eagerly anticipating the time when the marriage would be completed. The women of the neighborhood would discuss the beautiful home Jonathon was arranging. Those of ~~Miriam's~~ Bethany told of how good a husband Jonathon would be since he came from such a good family. The ~~men~~ men anticipated this young couple to take their proper place in the community and raise a good family.

Thus it was that on an unannounced night Jonathon called his best man and his other male escort to his father's house. Those closest in the neighborhood knew that tonight was the night of the wedding. Right now, just a few were aware of this and ~~at this point the bride was not aware~~ the bride was not one of them.

As Jonathon and his escorts left his father's house, this began a torchlight procession to the home of Miriam to claim her as the bride. Those who saw what was taking place would begin to shout, "Behold the bridegroom cometh." The cry was picked up along the street and it echoed from block to block. It

was passed along until finally, the cry reached the home of the bride. Now that she had been warned she knew that she had to get ready. Tonight was the night that Jonathon would come to take her to be with him.

At once she sent word to her bridesmaids, "Come to my house as fast as you can. Get me dressed in my bridal garment for my bridegroom is coming for me."

When the groom, his best man, and his other male escort reached the home of Miriam, they waited outside. When she was ready, she left her home and along with her bridesmaids joined the groom and his men in the street. Together they returned in a torchlight procession to the house of the father of the groom. When they arrived they found the wedding guests assembled in a large room serving as a banquet hall. After the bride and groom greeted a few guests they excused themselves and the wedding party went to another part of the house.

While the bridal party waited outside, the bride and groom went into the room and in the privacy of that room the marriage was consummated. After a time the groom came out and announced to the wedding party the marriage had been consummated and they in turn conveyed this message to the assembled guests. This was the signal for the celebration to begin and this feast went on for seven days. During this seven day period the bride remained in seclusion and after the seven days, "Of hiding," as they were called, the groom would bring his bride out with her veil removed for everyone to see.

This is the way a typical Jewish wedding took place in the time of Jesus. This is the analogy He is making with the ten virgins and their lamps. If we look at this passage we can see that this applied to us as members of His Church. At the last Supper Jesus speaking to His disciples said, John 14:1-3. Making the comparison we can see what He was trying to convey. Jesus had asked for the hand of the bride of the Father. The Father of course is God and the Bride is the Church. But along with this a price had to be determined to pay for the Bride. That price was the very life of the Groom, Jesus Christ. Now that this had been determined, the year of separation had to take place. During that time a residence had to be established and prepared. This is what Jesus has been doing



since His Ascension. The ten virgins represent the people of the Church.

Five of them are wise. These are the ones who are born again. Who know Jesus Christ as their Lord and Saviour and are not afraid to admit it. They are ready and eagerly awaiting His return for them.

The five foolish virgins represent many in the church who ~~want to~~ do not want to have anything to do with that stupid stuff of being "Born Again." "That may be OK for somebody else but not me." These are the people who are depending upon their good works or ~~fix~~ so called, "Good lives," to get them into the kingdom.

The wise had oil in their lamps, the foolish didn't. The oil as so often expressed in the Bible has to do with the Holy Spirit. The wise virgins were filled with the Holy Spirit, the unwise were not. The wise had the Word of God with them and about them. The foolish did not.

Suppose one day there was a knock at your door. Being the head of the house you shuffle to the door and open it and there outside is a strange looking man.

He says, "Hello, I'm Jesus Christ." At this you say, "Oh sure, and I'm Julius Caesar." But you don't want to shut him off just in case. So you say, "I don't mind the long hair and the beard, but don't you think that long flowing robe is a bit much?" Since He doesn't answer this you ask for proof. When He shows you His hands you know there is something about this. So you excuse yourself for a minute and let Him stand there. Then you go inside and call the wife, "How about cleaning this place up a bit. There is a guy outside who says He is Jesus and I'm not too sure, but I think He is for real. Empty the ash trays and get rid of the beer cans from our poker game last night. And oh yeah, see if you can't find a Bible somewhere and ~~fix~~ put it on the coffee table. Now will you come in Mr. Jesus. And as He seats Himself on the couch you see Him looking around the room and you call your wife over and tell her, ~~that~~ "You forgot the Bible, get one out here on an end table." And you explain "I was just telling the wife she should get you something. Would you like a glass of iced tea, or a cup of coffee?" "I see you have noticed our Bible there. It's just a new one. ~~it~~ We got it to replace the other one we wore out, ha, ha

The point is, "How comfortable would you feel in the presence of Jesus?" That is a question we should have no problem with. We should feel comfortable in His presence because we have been told to watch for His return.

This is what Jesus said, (read verse 13). We do not know when or where, but we must know that He will return.

There are those who say that since about two thousand years have gone by and He has not returned that it will never happen. We need to remember that first of all God's timetable is not the same as ours. The Psalmist tells us, "A thousand years in thy sight are but as yesterday when it is past, or ~~xxx~~ as a watch in the night." Peter writes, "A thousand years are as a day to God." If that is so then only several days have passed and there will be quite a few more. But we need to know that at the present time there are more signs pointing to the imminent return of Jesus than at any other time in the history of the world. We are at the Eleventh Hour, and the time is short.

For those in the Church who truly belong to the Lord, there is no need for fear or alarm. We should not fear this in any way. Instead, we should look forward to His return for His Church, His Bride. But if we are not in a proper relationship with Jesus, then we may well fear and tremble at the mention of His soon return.

We have the opportunity today to prepare ourselves for His coming. If He returns for His Church and others are taken and we are left behind, we cannot say we were not told. We should establish our lives in such a way that we can say as the Apostle John says at the end of the book of Revelation, ~~xxxxx~~ "Even so, Come Lord Jesus." Prepare today and, "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Pentecost Sunday May 25, 1980  
The Rev. Ralph C. Link, Pastor  
Mrs. Betty Huselton, Organist  
Mr. Roland Thompson, Saxophone  
Tina Groves, Sharon Pfabe - Acolytes  
+ + + + +  
ORDER OF WORSHIP - 11:00 A.M.

Prelude

\*Processional Hymn No. 195 "The Sun is on the Land and Sea"

\*Ascription

\*Exhortation

\*Confession - (In Unison) - "O God, it is easier for us to call you Lord than it is to do what your Lordship requires. We enlist in your causes but find ourselves losing interest. We promise to be courageous but find ourselves giving in to fear. We want to be sensitive but find it easy to be hard. We fail to see and take advantage of the great opportunities surrounding us. Forgive us, our Father, Take our limitations and turn them into possibilities for service. Grant us this grace through Jesus Christ our Lord. Amen."

\*Kyrie

\*Assurance of Pardon - Choral Amen

\*Praise

Pastor: Praise ye the Lord!

People: The Lord's name be praise.

\*Doxology 551

Who's Who in the Pew

Announcements

Joys, Concerns, and Prayer Requests

Hymn No. 191 "Breathe on me, Breath of God"

Call to Prayer

Pastor: The Lord be with you.

People: And with thy spirit.

Pastor: Let us Pray

Prayer and Prayer Response

Offering

Offertory

BAPTIST - Christopher Joseph Shearer - Son of  
Mr. & Mrs. James Shearer

Scripture: John 14:15-21

Sermon: "THE PROMISE KEPT"

\*Closing Hymn No. 176 "Crown Him with Many Crowns"

\*Benediction

Postlude

+ + + + + \*Congregation Standing + + + + +  
The Lovely Flowers on the Altar have been placed by  
Mr. & Mrs. Ed Weichey in memory of "Parents"

The two new Living Ferns on the Chancel have been

placed by Mr. Donna Miller in loving memory of his

"Mother" Mrs. Dorothy Kalb Miller.

Serving as Ushers today are: \*Rob Vinroe, Robert Dellman,  
Randy Dellen and Brian Kennedy.

Bob Dellen and Bob Tait will be visiting the Hospital  
this week.

Elder and Mrs. Charles Penar will be at the door this  
morning to greet the Congregation and Visitors.

Nursery will be provided today by Karen Vensel and  
Lori Zavacky.

Hospitalized: Mr. Howard Bolam - West Penn Hospital,

MR. James Tidball and Mr. Wayne Fencil, Roy Andrews.

Tuesday - 6-8 - Rehoboth Hall is rented

Tuesday - 8 - Volleyball with Wm. Ohl.

Thurs. 6-9 - Rehoboth Hall is rented.

Next Sunday - Sunday School will begin at 9:30 A.M.

Morning Worship will continue to be at 11:00 A.M.

Choir Practice each Wednesday at 7:00 P.M.

There will be a short meeting of the Lay Life and Work  
Committee in front of the church this morning after  
the Service.

The attendance on May 11 was 221; on May 18 - 154.

June 8 - Recognition of Seniors - please let Bea know  
if you have someone graduating from College, Business  
School, or High School.

June 22 - Church in the Park 11:00 - There will also  
be Junior Church for children and Young people during  
the regular worship service. Family Picnic will follow  
the Service. Games and recreation will follow the  
Picnic in the afternoon.

Have a happy and safe Memorial day Weekend.

The Activity Committee will hold the Auction in October  
instead of June as planned - please save things till then



"The Promise Kept"

Scrip: Jn 14:15-21; Text: Jn 14:16

Js 11 Discips finl word comf B4 deth  
Purpos=4tel sumthin tak plac futur date  
Vs 15-16=prom of nothr comfortr  
Wat was comfortr? Vs 17=Spirit of T<sup>h</sup>uth  
vs 17b=No known by world  
vs 17c=Liv in them, B aliv in them & this promis  
Discips Uppr Rm & Holy Spirit, tongues, wind etc  
This H Sp promis kept But many Bliev 1 shot deal  
Short aftr men Cyprus, Cyrene go 2 Antioch & convert  
News in Ch Jeru & ~~Barn~~ yng man sent 2 C  
aftr go ther went 2 Tarsus got P & 2gethr 1yr work  
preach, teach, establish strong congregation  
Yng man=Joseph, Cyprus & discip name=Barnbas mean  
SON OF CONSOLATION, or COMFORT=Bcuz gud preachr  
sam Barnabas sol propty & gave money discips feet  
Acts 11:24=Read T<sup>h</sup>is  
Good=in G's eyes, not man cud B Righteous 1 Jn 3:7  
Right saly thru Xp & G gift & persn do right Bcuz  
made right by Xp B4 G  
Therfor Barnbas outstand in ch this pt  
Full H Sp=individ exhibit & not jus grp  
H Sp cum 2 tak residenc in Blievr wen cum 2 Xp  
This automatic, but not automatic Sp used by peop  
Sum seem 2hav it, others don't & this determ by indiv  
seek 2hav G Sp & use it  
thru yrs dwnplay H Sp Bcuz spooky, mysterious etc  
But need kno G want Sp in us & use by us  
& need this ea day  
tel us only 1 fil H Sp=this wrong-examp Brkfast  
As use H Sp daily Bcum easier 2 hav & 2 kno  
Wat was proof Barnbas use?=end of vs (read)  
Barn rspons preach, teach, Js Xp  
This wat Pentcost about & wat our Xpian lif shud  
B about  
It exactly, or shud B wat hap 2 Barnabas  
1st=Gud man, B4 G that is, not man  
2nd=Full H Sp  
3rd=Bring others 2 Lord  
This shud tak mystry out H Sp 4us if we let it  
(Illus Moody & 2 sisters pray 4 him & H Sp)  
This wat we need insted liv haphazardly every day  
not erth rend thundr, lightning, or B zapped H Sp  
insted, it seek G's fil ea day & then liv as He  
direct thru H Sp  
Ma, B sed ea us=We R righteous, ful H Sp, & Bcuz us  
many peop add 2 Lord

"The Promise Kept"

Scripture: John 14:15-21

Text: John 14:16

Jesus was speaking to His disciples and giving to them some final words of comfort before His death. His purpose was to foretell of something which would take place at a future date. He told them He would not leave them without a comfort in their lives. He gave them a promise and this promise was, "Keep my commandments, and I will pray the Father and He will give you another comforter," vs 15-16.

Just what was this comforter? Jesus identifies Him as the "Spirit of Truth.", vs 17. But He is not and will not be known to the world because He is only for believers, vs 17b. And then the promise is that He will be known by them, and will ~~live in them~~, be alive in them, and will live in them, vs 17v. This was the promise. As we watch the early events ~~of~~ <sup>in</sup> the Disciples lives we see them assembled in the Upper Room and suddenly the Holy Spirit comes upon them like the rush of a mighty wind. They are able to miraculously speak to people in their native languages even though they were untrained in those languages. God performed one of His miracles to give them this power. This is the Comforter which Jesus promised. His promise then was "Kept." But there is the tendency to believe that this was a one shot deal in which only a group of men were given ~~xx~~ this evidence of the Holy Spirit.

But shortly after this miraculous event some men from Cyprus and Cyrene went to the very wicked and immoral city of Antioch to carry the Gospel message to the Gentiles living there. Surprisingly, a goodly number of the populace turned to the Lord and a branch of the Church was established there. The news of this turn of events reached the ears of the Disciples assembled at the Church in Jerusalem and so a ~~delegation~~ a young man was dispatched to Antioch to see what was taking place. The young man left Antioch to go to Tarsus to get Paul and he brought him to Antioch and together for a year they worked and taught the people and established a strong congregation there.

The young man was named Joseph and he was a Levite from Cyprus. The Disciples changed his name to Barnabas which meant, "Son of consolation, or comfort." He was named this because he was a very good preacher. It was this same Barnabas who early in the life of the church sold a piece of property he owned and he brought the money and laid it at the Disciples feet.

But what distinguishes him at this point is what Luke wrote of him in the 11th chapter, verse 24. (read this).

He was first a "Good man." This doesn't mean good as we understand or as it is known in the sight of men. It means "Good" as seen in the sight of God. Another word perhaps would be "Righteous." In 1 John 3:7 we read, (read this). This means that the righteous life is because of salvation through Christ. It is by God's gift that anyone is made righteous, and therefore that person does righteously because he has been made righteous. It isn't because anyone is righteous in his own right, but only through Jesus Christ.

So what Luke is saying is that Barnabas was a "Good man" or a "Righteous man." Therefore he was outstanding in the church at this point in time. But we also read, "He was full of the Holy Spirit." Here is an individual who was exhibiting the evidence of the Holy Spirit. Now if this only happened to the one special group of Disciples how do we account for Barnabas being full of the Holy Spirit? What we need to know is that the Holy Spirit comes to take residence in the life of those who come to accept Jesus Christ. At that point in the believers life, the Holy Spirit which is the Spiritual manifestation of God becomes apparent, or should become apparent in that person's life. That is automatic. But what is not automatic is the use the Holy Spirit makes of that person's life. To some people the Holy Spirit is much in evidence in some lives but He seems to be inactive in others. This is determined by how the individual seeks to be used by God through His Holy Spirit. Down through the years we have tried to downplay the need of the Holy Spirit and to make it appear as though it is something very spooky and mysterious and not understandable by the average church member.



But what we need to know is that the Holy Spirit, God's Spirit wants to not only indwell us, but to be used by us. This can only take place if we seek to have His Spirit fill us each day. Once again, we find this is an area of instruction because of ~~the~~ some of the wrong ideas we may have heard about this subject. Each day we need a new filling from God's Holy Spirit. There are those who will wrongly tell us that we must seek the filling of the Holy Spirit and this is a one shot deal, never needed again. That is about as sensible as saying that because you ate breakfast you will never have to eat breakfast again. You will need breakfast tomorrow and each new day. So you also need a new filling of the Holy Spirit each day. But as you are willing to move in your life by being obedient to God's Holy Spirit, so it becomes more easy to have and to know that filling each day.

This is what is being said about Barnabas. It doesn't say he was once full of the Holy Spirit. It says "he was a good man, and full of the Holy Spirit."

This means the Holy Spirit was in evidence in his life.

And just what was the proof of this? The end of the verse tells us, "And much people was added unto the Lord." This means that Barnabas was responsible for preaching and teaching the Gospel of Jesus Christ to the Gentiles at Antioch to the extent that there were many who came to become Christians. This was done through the leadership and the guidance of God's Holy Spirit.

This in essence is what that first Pentecost was all about. And this in essence is what our Christian lives should be about. It is exactly or should be exactly what happened to Barnabas. First, he was a "Good man." Good, in the sight of God and not man. This meant he was righteous because of his coming to Christ. Then he was full of the Holy Spirit and living his life under the guidance daily of that Holy Spirit. And ~~finally~~ finally, he was working to bring others to the Lord. This should take a lot of the mystery out of the Holy Spirit for us if we will let it.

(Illustration of D. L. Moody and two sisters telling him he "didn't have it," and praying for him).

This is what we need to be doing instead of just living haphazardly each day.

It isn't one earth shattering crash of thunder or lightning and we are zapped by the Holy Spirit. It is seeking God's filling of us and then living as He directs through His Spirit.

May it be said of all of us, "We are righteous, full of the Holy Spirit, and because of us many people were added to the Lord."

Comments:

and when it is so that the Spirit is present, (which may happen if necessary) and when it is so on the part of God, (which may happen if necessary) to the Lord and the Executive Committee, which may happen if necessary, it is not necessary for the Executive Committee to have any more to do with it.

in the process of connecting the Executive Committee with the Executive Committee, which may happen if necessary, it is not necessary for the Executive Committee to have any more to do with it.

Comments/Notes:

October 18, 1970

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
First Sunday After Pentecost June 1, 1980  
The Rev. Ralph C. Link  
Mr. Gary Butler, Organist and Choir Director  
Mr. Roland Thompson, Saxophone  
Diane Zavacky, Tracy McMillin - Acolytes  
+ + + + +  
ORDER OF WORSHIP - 11:00 A.M.  
Prelude "Prelude and Fugue in A Minor" Bach  
\*Processional Hymn No. 4 "Come, Thou Almighty King"  
\*Ascription  
\*Choral Call to Worship  
\*Exhortation  
\*Confession (In Unison) "Most Merciful Father, like  
the prodigal we come before thee to confess that we  
have sinned and are no longer worthy to be called thy  
children. Against thee we have rebelled. Yet in our  
distant land thou through thy Spirit doth say to us,  
"Come home." By that same Spirit make us clean, that  
we may stand before thee once again to affirm our  
sonship, through Christ our Lord. Amen"  
\*Kyrie  
\*Assurance of Pardon - Choral Amen  
\*Praise  
Pastor: Praise ye the Lord!  
People: The Lord's name be praised.  
\*Doxology 551  
Who's Who in the Pew  
Announcements  
Joys, Concerns, and Prayer Requests  
Hymn No. 242 "Immortal Love, forever full"  
Call to Prayer  
Pastor: The Lord be with you.  
People: And with thy spirit.  
Pastor: Let us Pray  
Prayer and Prayer Response  
Offering  
Offertory  
Offertory Response No. 59 Verse No. 5 (Sung as a round)  
them: "Holy, Holy, Holy" Dykes

Scripture: John 8:51-59  
Sermon: "Seeing is Believing"  
\*Closing Hymn No. 272 "Love divine, all loves excellin'"  
\*Benediction  
\*Choral Benediction  
Postlude "Prelude in G Major" Bach  
+ + + + + \*Congregation Standing + + + + +  
The Lovely Flowers on the Altar have been placed by  
Ann Williams in memory of her "Husband" Woody.  
Serving as Ushers today are: \*Charles Penar, Dan  
Bosko, Robert Knauer, Dave McMillin.  
Mr. & Mrs. William Thompson will greet the Congregation  
and Visitors at the door this morning.  
Nursery will be provided today by Mrs. Mary Ellen  
Sanko and Wendy Stalker.  
Rob Vinroe and Don Kingsley will be visiting the  
Hospital this week.  
A Flower sheet will be passed this morning for those  
Sundays that have not been filled in yet. Please  
sign only the flower sheet today not the one in the  
Narthex.  
Monday - 7:30 - Follow-up Committee Meeting  
Wednesday - 7:30 - Council Meeting  
Thurs. - The Newsletter will be published - please have  
all material in by Wednesday.  
Saturday - The Youth Fellowships will be having a  
Car wash Saturday - June 7, at 9:00 a.m. to 2:00 P.M.  
in the alley behind the church.  
Next Sunday is Recognition of Seniors.  
Vacation Bible Schools starts June 16 thru 20 from  
7:00 P.M. - 9:00 P.M. (All ages)  
Coming up June 22 Church in the Park - Family Picnic  
will follow - games and recreation in the afternoon.  
There will be Junior Church during the time of regular  
Church - while at the Park.  
Howdy Bolam would like to thank the Congregation for  
their Prayers and cards during his recent stay in the  
Hospital.  
Monday - June 2 - 7:30 - Women's Mary Prugh Circle  
Meeting.  
If you have anyone graduating - please let Bea know  
before Friday.  
Hospitalized - Frank Meier,



"Seeing Is Believing"  
Scrip: Jn 8:51-59; Text: Jn 8:58

Abraham & meet angels outside tent etc.  
Proms: fathr grt nation, actual fathr etc  
& so thez men hav spirual signif (read 18:3-8)  
Jn 8, Js spk 2 Phars, relig leadrs & striv tel Mess  
did not, did not underst  
vs 51=SEE deth  
vs 52=TASTE deth, no underst wat Js impart  
Js say=spirual deth Bcuz Adam & fall; they no  
lk or Bliev this, think only phys deth & nothin  
Byond  
He want pt out peop mus accept as Savior  
vs 53=Who He is, no underst wher Ab was  
vss 54-55=Js ansers  
vs 56=Scrip Gen 18  
vs 57=yng optunist, no old retir as did relig peop  
vs 58=statment mak Jew mad want stone vs 59  
Analyze=vs 58 lik story Mose call & ask who wil  
say it was?  
I AM has sent U & Js pt out G & He same person  
I AM is only ONE no other, Only God  
G also tol Mos cud no lk G & liv, & G appear phys  
form 2 Abraham  
This cal THEOPHANY, or Appeanace of God  
But human appear is Js & is pre-incarnate appear  
Gen 18:1=Lord appear & later only two men tel Sod  
& Gomorah; angels  
3 men=Js & 2 angels  
This Father & Son=Js say one & same, Fathr in me;  
I & Fathr one; wen C me, C father  
as wk pt out com of H Sp & here then TRinity  
Js resur & Thomas say no Bliev unti C  
Js cum & sho & tel, Blessed are U thoms for C,  
But bles thoz who no C & yet Bliev  
Seeing Is Believing, But also No C is Bliev  
U & I may no C Js in lifetime, But can hav reveal  
in livs thru H Sp

(ILLUS G. AS LUV FATHER IF BIBLE)

## "Seeing Is Believing"

Scripture: John 8:51-59

Text: John 8:58

There he sat, the old man 100 years old as he had sat on so many different days  
~~xxxxxx~~

It was the hottest part of the day, which in the Near Eastern lands ~~xxxxxx~~ last from around noon to at least two in the afternoon. He was seated in the shade created by the flap of his tent and the only other shade was being cast by the ~~xxxx~~ few large oak trees nearby. As he sat sleepily, dozing now and then, he looked out across the vast expanse of sand stretching off to the horizon. On that distant horizon he could make out just barely, the distant cities of Sodom and Gomorrah. But all that could be actually seen were heat vapors rising from the hot sand.

But just as suddenly as there was nothing to be seen, now there were three men walking toward him. Abraham ran to meet them in typical oriental welcome. He bowed before them and said to them; (read vs 3-8, Gen 18).

What Abraham is witnessing here is exactly what Jesus was elaborating on in the portion we read as Scripture this morning. Abraham had been told by God that he would become ~~xxxxxx~~ the father of a great nation, ~~xxxxxx~~. He was resting in the promise of being a father in his old age, but nothing had taken place. But now as these three men came toward him, he knew of a certainty that they were not just ordinary men. They appeared out of no where and he knew that somehow there was something of spiritual significance to come forth.

As we look at this block of Scripture in John's Gospel we see that Jesus was speaking to the Pharisees, the leaders of the Jews. He was striving to tell them that He was the one they had been looking for, but they did not, or would not understand Him.

In verse 51 Jesus tells them, (read this), and He uses the word "SEE" death. Their answer was ~~ix~~ (read this), "TASTE" death. By this we can see that there is no understanding of what Jesus was striving to impart. He was speaking of

Spiritual death which comes from separation from God and was created by the fall of man in the Garden of Eden. They did not want to recognize this and were speaking of the strictly physical death which to them was to be "tasted" by everyone. Jesus was not making an issue of this, nor denying that physical death had to take place. But He was striving to point out that the spiritual death need not take place if only people would accept Him as their Saviour. They question Him and want to know who He is, (vs 53). They also could not understand that Abraham was with God and was not just dead as they believed everyone did and just had a hope that God might do something for those who had died.

So Jesus answers them, vs 54-55, and He ends His discourse by saying, vs 56.

He was referring to the Scripture to be found in the 18th ~~xxx~~ chapter of

Genesis. Abraham was joyous to see the visitation of God.

But the Jews continue to argue that Jesus could not possibly be anything more than a young opportunist as evidenced in verse 57. What they are really saying

is, "You have not reached the age of retirement and here you are claiming to have seen Abraham." In other words, Jesus is making ridiculous statements.

But Jesus adds another dimension by stating that "before Abraham was born, I am," verse 58. This absolutely infuriated the Jews and they sought to stone Him.

Now if we analyze what He said we can see some proof of a Doctrine we may have difficulty understanding. Jesus said, "Before Abraham was born, I am." If you recall when God appeared to Moses and called him to come forth and serve Him, leading the people out of bondage, Moses asks who it was who called him to serve. "What will I tell the people when they ask how a dumb shepherd was chosen to lead them? Who shall I say called me?" God answered him and said, "Say that I AM has sent you." Jesus was pointing out that He and God were one and the same. "I AM," means that there is no other. He is the only one.

But we also must know that God had told Moses he could not look at God and live. So God appeared to Abraham in the physical form He had and this was what is



a Theophany, which means an appearance of God. But it God in flesh and therefore Abraham witnessed a pre-incarnate appearance of Jesus Christ, God's only begotten Son. At the beginning of the 18th chapter of Genesis we read that the Lord appeared to him at the oaks of Mamre. So one of those three men was Jesus and the other two were angels. At a later time when ~~they~~ Abraham was informed that Sodom and Gomorrah were to be destroyed there were just two men and both of them were angels.

So here then we can understand two of the parts of the Godhead. Jesus said to His disciples, He that has seen me has seen the Father. I and the Father are One. The Father is in me and I in the Father." All of these point out the two in One of the Godhead. But then we spoke last week of the promise of the Holy Spirit which became the third person of the Godhead and should prove to any and all the Trinity that exists with ~~and~~ Almighty God. When Jesus had arisen from the dead, Thomas did not believe that it was Jesus. When Jesus appeared and showed Thomas the visible proof that it was indeed his Teacher and Master, Jesus told him, Blessed are those who have not seen and yet believe."

Abraham saw God and believed. We have not seen God but we still believe. So we should not only say, "Seeing Is Believing," but also, "Not Seeing Is Believing as well.

You and I may not actually see a physical appearance of God as revealed in Jesus Christ in this life. But that doesn't mean we cannot have Him revealed in our lives through His Holy Spirit.

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Recognition of Seniors June 8, 1980  
The Rev. Ralph C. Link, Pastor  
Mr. Paul Harbison, Youth Director, Asst.  
Mr. Gary Butler, Organist  
Mr. Roland Thompson, Saxophone  
Mrs. Ginger Harbison, Mr. Lloyd Link, Youth  
Choir Directors  
Dianne Zavacky and Tracy McMillin, Acolytes  
+ + + + +  
ORDER OF WORSHIP 11:00 A.M.  
Prelude "Prelude and Fugue in d minor" Bach  
\*Processional Hymn No. 290 "Stand up, stand up for Jesus"  
\*Ascription  
\*Exhortation  
\*Confession (In Unison) "Lord God, our Saviour, you have  
been faithful in your promise to deliver us from the  
guilt of our sins, and make us acceptable to you and your  
kingdom. But too often I have not been faithful  
in following my promise to obey your will, and I have  
not loved my neighbors and enemies. I humbly ask  
forgiveness, Lord. In Jesus' name. Amen."  
\*Kyrie  
\*Assurance of Pardon - Choral Amen  
\*Praise  
Pastor: Praise ye the Lord!  
People: The Lord's name be praised.  
\*Doxology  
Who's Who in the Pew  
Announcements  
Joys, Concerns and Prayer Requests.  
Children's Moment (All Children please come forward  
to the Chancel)  
Call to Prayer  
Pastor: The Lord be with you.  
People: And with thy spirit.  
Pastor: Let us Pray.  
Prayer and Prayer Response  
Offering  
Offertory "Fantasia" Pachelbel

Anthem: "His Love"  
Scripture: Joshua 24:14-28  
Sermon: "THE GOOD SHIP SSS"  
Prayer and Lord's Prayer  
\*Closing Hymn No. 286 "Who is on the Lord's side?"  
\*Benediction  
Postlude  
+ + + + + \*Congregation Standing + + + + +  
The Lovely Flowers on the Altar have been placed by  
Mr. & Mrs. Harry Burns in Honor of their 21st  
Wedding Anniversary.  
Serving as Ushers today are \*Mary Lou Davis, Peg  
Nazaruk, Gloria Walker and Dutch Bolam.  
Pres. and Mrs. Robert Dellen will greet the Congregation  
and Visitors at the door today.  
Nursery will be provided today by Mrs. Cheryl Mager  
and Tina Groves  
Hospitalized: Frank Meier, James Tidball, Herman  
Lippold and Bob Coleman.  
Lloyd Link and Dave McMillin will be visiting the  
Hospital this week.  
Our sincere congratulations to our Graduates:  
Debbie McBride from Edinboro College; Barb Snow -  
Assoc. Degree from Community College in Computer  
Science; Nancy Link - Bradford Business School.  
Rodger Davis from Knoch Senior High; Ronda Kradel -  
from Karns City High School. From BSHS - Randy Dellen,  
Scott Fencil, Pam Fry, Jodie Marte with an All A  
Average, Butch Master, Lori Shearer, Jeff Snyder  
and David Vensel.  
Tonight - 7:00 - Property Committee Meeting.  
Thurs. - 7:30 - Board of Christian Education meeting.  
Preregistration in the back of the Church for VBS  
which starts next week June 16-20 from 7:00-9:00 P.M.  
REHOBOTH HALL is rented Tues AM from 10-11; Monday  
evening from 6-8; Volleyball at 8:00 Tues.;  
Aerobics from 6-8 Tues.; Thurs. from 6-9 Aerobics.  
Remember 22 - Church in the Park and Church Family  
Picnic - see details in Newsletter.  
June 14 - Open Church Wedding - Karen Kennedy and  
Lloyd Link - 5:00 P.M.

"The Good Ship SSS" (Scrip: Josh 24:14-28)  
 Texts: Josh 24:15b, 24, 28  
 Examp Gud Ship Lolpop & gudies involv  
 w c this 4families, & all children etc  
 2day celbrat grads & mistak lern end 12yr, coleg etc  
 All lern mor, trade, houswif etc & G plan 4us & shud  
 ok this  
 I lik cal Gud Ship SSS & found 24th chap Joshua  
 Scrip sho Josh relat Isites wat G dun 4 them  
 He cal 2new commit selvs & livs 2 Him  
 vs 15=tak a STAND=1st S  
 RU wil tak this Stand? No tokn giv Sundays few,  
 left ovr money etc=It mean ALL, COMPLETE  
 How bout U grads? RU wil STAND 4 Js & mean it?  
 2many peop cal selv Xpians & wish=wash & not  
 superficil Blief & Stand & worl need strong peop  
 all walks lif realy folowers & evidenc it  
 But also in This Hous need peop say this=RU wil 2  
 do this? Think bout it! vss 16-19=1st prom peop  
 Vs 19=Josh want them kno wat let selvs in4  
 G no 4giv if go bak othr gods=Jealous=Holy explai  
 vs 20=how G react their turn from Him  
 vs 21=2nd promis  
 vs 22a=Josh remind awar wat say  
 vs 22b=anser of peop  
 vs 23=Josh tel comit 2G only  
 vs 24a=3rd promis  
 vs 24b=add 2it, they say wil listen G's voic  
 How do it? How He spokn 2us? Thru Word=Bible  
 They promis listn & hear voic & this requir did  
 In ordr dig mus hav Shovel & this 2nd S Gus Ship  
 (Illus Michael Bilester & Bibl givn in Poland)  
 w many U kno? Cud U recite if no Bible?  
 (Illus Misinary S Am & com takeover, pastors, laymen)  
 2day many peop rely medications 4 thing G cud cure  
 Anxiety, unrest, depression, loneliness etc  
 (Illus woman Bibl & Boston physician prescrip)  
 this prescrip U & I shud tak & use daily  
 Wen peop Is relat Josh wil serv he mad Cov vs 25  
 vss 26-27=record on stone & history 4othrs C, read  
 vs 28=Inheritance mean work, sheep, houses etc  
 Sweat & 3rd word Gud Ship SSS  
 (Illus litl girl & growed self)=we cannot do  
 horizontal mayB, but expand mind, livs mean work SWE  
 (Illus Halford Luccock & Drunk & Disorderly)  
 Shud all B D&D=Spirit of God & this tak Commitment  
 Stand, Shovels, Sweat  
 (Illus man interstate & go wrong way Texas)  
 RU go wrong way? RU wil turn lif aroun this pt?  
 RU wil continu UR educ in L regardless age?  
 Stand, join hands families, & Ch famly



# "The Good Ship SSS"

Scripture: Joshua 24:14-28

Texts: Joshua 24:15b, 24, 28

There is a children's song which tells of the "Good Ship Lollipop," and the words speak of all good things like candy, and chocolates and the other goodies all children love. That is, all children 1 to 100. All parents have ~~every parent~~ who ~~has~~ a real desire to see their children succeed, strive to give them the very best in life. If you would ask any of them what they want for their children, the answer would be, "To have the best that I can possibly give them." This is not only normal, it is what should be done for them. At this particular time of the year we think in terms of those graduating from school and going on to other things. Some will continue their education by going on to institutions of higher learning. Others will begin to work at jobs in preparation for ongoing training in that field. In all cases it will lead to more growth and more education in one way or another. But the sad thing of our school systems is the fact that too often the idea is put forth that 12 years of schooling for many is the end of education. For the others the idea is that 4 more years spent in college will end education for them. The truth of the matter is that for anyone, of any age, education continues until we are called from this earth. If it doesn't we are poor specimens indeed. I believe that all of us here must acknowledge that whether we went on to higher education, or learned a trade, or accepted the ~~ix~~ so called plain task of housewife, it involved a learning experience along the way. God has His plans for each of us young or old or we need to seek to place ourselves into those plans. He has set before us what I would like to call, "The Good Ship SSS," and to me this is found in this 24th chapter of Joshua which we read as Scripture this morning.

As we look at this portion of Scripture we see that Joshua was relating to the people of Israel all that God had done for them. But he was calling them to a new commitment of themselves and their lives to Him. First he calls them to take a Stand for God and we read this in the 15th verse. He says, You may serve

other gods if you choose. "But as for me and my house, we will serve the Lord."

Here is one of the most positive statements we could ever make. Are you and your house willing to take this stand? I don't mean just a token, "Yes Lord, I acknowledge you and will give some Sundays to you, and give you what is left over from my pay after I have paid my bills etc." Joshua meant, "ALL", "Completely ALL." How about you young graduates? Are you willing to STAND for Jesus Christ and really mean it? We have too many wishy-washy ~~in~~ people who call themselves Christians today who are not. It is a superficial belief and STAND. What the world needs today in all walks of life are people who really are followers of Him and evidence it in their lives all the time. But we also need people in "This House" who are willing to say, "As for me, and my family, we will serve the Lord in this house," and really mean business for Jesus Christ. Are each of you willing to make that statement and take this STAND today? Think about it!

As Joshua spoke the stirring words of the 15th verse, the people were moved to speak to him and to tell him the promise they were willing to make, vs 16-19. This is the first promise they made at this time.

But Joshua wanted them to be sure they knew what they were letting themselves in for and so he explained to them, (vs 19). What he was saying was that if they promise to follow God and turn to other gods, God would not, and could not forgive them. The word Jealous here has the meaning of "Holy." It denotes that God is a Holy God and because of this protects His holiness by demanding right living from those who claim to belong to Him. Joshua wants the people to be sure they know what he is telling them, so he relates to them how God will react to their turning from Him, (vs 20). The people now give their second promise, (vs 21).

Joshua reminds them that they must be ~~xxxx~~ aware of what they are saying, (vs 22). And they answer, (vs 22b). Joshua reminds them once more that their commitment to the Lord involves Him as THE only God in their lives, (vs 23). The people now make their third promise, (vs 24a), but they add to it, (vs 24b).



They are saying that they will listen to God's voice. Now how can they do this? How has God spoken to them? How has He spoken to us? Through His Word of course. So they are promising to Listen to His Word, Hear His Voice through it. This requires that they must dig into it. In order to dig you need a Shovel. So the second S of the Good Ship SSS, is Shovels.

(Illustration of Michael Bilester and Bible given in Poland)

How many Scripture verse do you know? Can you quote verses that can help you in times of need. Recently I heard of a missionary who came back from one of the South American countries. He had been there before and had a concern about the communist takeover which could happen at any time. He had heard if this took place the pastors would be removed and then how would the church continue. But upon returning the second time he found that the church members were reading and memorizing scripture and if the communists took over, they may remove the pastors, but they could not blot the Bible from the lives of the people. In this way ~~then~~ the Word of God could be carried on.

But also along with this we look about us and we see many good Christian people who rely on all sorts of medications to overcome anxiety, tensions, depressions and so on. What is needed is the calming effects of time alone with God in His Word.

(Illustration of woman and Boston physician's prescription)

This is a prescription all of us should take and use daily.

When the people of Israel related to Joshua that they were willing to serve God and obey His voice we read that Joshua made a covenant with them, (vs 25). But more than that he recorded this covenant on stone for all people to read and see, (vss 26-27). Anyone passing that way could see recorded what had taken place at this spot. And then Joshua dismissed the people because he was done with teaching and instructing them at this point, (vs 28a). But more than just being dismissed we read, "Everyman to his inheritance." This means they each went to their homes and possessions. The word "Inheritance" here means that which they had or possessed. But to have an inheritance doesn't mean to merely



just have something. It requires using or taking care of whatever that inheritance may be. ~~xxxxxxx~~ If it was property, it required maintenance or upkeep. If it was cattle or sheep it required feeding and watering. This means work. The third letter S of the "Good Ship SSS" then is Sweat. It requires this to move ahead and to grow in any endeavor.

(Illustration of little girl who "Grewed the rest herself").

We cannot cause our physical stature to grow except perhaps in the horizontal plane. But we can expand our minds and our lives otherwise and this takes work. And work, hard work causes us to ~~xxxx~~ Sweat.

(Illustration of Halford Luccock and DD)

This is what all of us need to be. We should be Drunk and Disorderly ~~wix~~ because we are filled with the Spirit of God. But in order to bring this about we must be involved in that total commitment which comes from taking our Stand, from using our Shovels, and from the Sweat of working at it.

(Illustration of man driving down interstate in wrong direction in Texas).

Are you going the wrong way? Are you willing to turn your life around at this point? Are you willing to continue your education in the Lord regardless of your age?

If you have been thinking along with me about these things and you would like to do something about it we can do just that today. In a moment I would like to ask all of us to stand. If you are willing to take a Stand for the Lord, I would ask us to do it as families, and as a part of this family of God. Perhaps where you are seated you are separated from your family. Perhaps you are separated from your family by miles and distance. But if you are with your family when we stand just join hands with them and we will pray together. If you are not with your family, in your mind's eye just pretend you are holding the hand of a loved one. But let us all stand and pray together.

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Third Sunday After Pentecost June 15, 1980  
The Rev. Ralph C. Link, Pastor  
Mr. Gary Butler, Organist and Choir Director  
Mr. Roland Thompson, Saxophone  
Diane Zavacky, Tracy McMillin - Acolytes  
+ + + + +  
ORDER OF WORSHIP - 11:00 A.M.  
Prelude "Prelude in A minor" Rossini  
\*Processional Hymn No. 14 "Praise ye the Father"  
\*Ascription  
\*Exhortation  
\*Confession (In Unison) "We offer unto thee our Father,  
praise for the gift of thy Spirit. We ask for thy  
Spirit at the times when we are filled with doubt; when  
we are filled with hatred, when we are devoid of  
patience; when we show forth selfishness. In all  
circumstances which are contrary to thy will, send  
thy Spirit to help, to heal, and may we know thy  
forgiveness, through Christ, Amen."  
\*Kyrie  
\*Assurance of Pardon - Choral Amen 549  
\*Praise  
Pastor: Praise ye the Lord!  
People: The Lord's name be praised.  
\*Doxology 551  
Who's Who in the Pew  
Announcements  
Joys, Concerns, and Prayer Requests  
Hymn No. 228 "Behold us, Lord"  
Call to Prayer  
Pastor: The Lord be with you.  
People: And with thy spirit.  
Pastor: Let us Pray  
Prayer and Prayer Response  
Offering  
Offertory  
Offertory Response 508  
Anthem "Sanctus" Schubert  
Scripture: Mark 9:14-27

Sermon: "Have You Said It All?"  
\*Closing Hymn No. 282 "Faith of our fathers!"  
\*Benediction  
\*Postlude "Voluntary in D"  
+ + + + + \*Congregation Standing + + + + +  
The Lovely Flowers on the Altar to honor the marriage  
of Mr. & Mrs. Lloyd A. Link.  
Serving as Ushers today are: \*Rob Vinroe, Robert  
Dellen, Randy Dellen and Brian Kennedy.  
Elder and Mrs. Charles Penar will greet the Congregation  
and Visitors at the door today.  
Nurses will be provided today by Mrs. Karen Hartley  
and Valerie Hartley.  
Hospital: Mr. Herman Lippold  
Monday thru Friday - Vacation Bible School from 7-9.  
Wed. 7:00 Choir rehearsal - Chancel Choir.  
Sat. - Rehoboth Hall is rented.  
Next Sunday - Church in the Park. There will be Jr.  
Church during our regular morning worship Service.  
The Church Family Picnic will follow. Everyone bring  
your own table service. Bring enough tureens for your  
family. Everyone will eat together smorgasbord style.  
Games and recreation in the afternoon.  
William Ohl and Chuck Penar will be visiting the  
Hospital this week.  
Our Sincere Congratulations to Mr. & Mrs. Lloyd Link  
on their Wedding yesterday.  
We have additional Hymnals that can be used for  
Memorials coming in. If you would like to leave Bea a  
note on Bea's desk telling how many you would like  
and in memory of whom, we will be glad to take care  
of it. A memorial plate will be put in each hymnal  
with the memorial listed on it.  
+ + + + +  
Lord, help us bring to mind each day  
Past blessings that You've sent our way,  
And may these blessings from above  
E'er keep us mindful of your love.  
Never let the burdens of today make you forget the bless-  
ings of yesterday.

"Have You Said It All?"  
 Scrip: Mk 9:14-27: Text: Mk 9:17b, 24, 27  
 (Ill' s beer com & Wen U've sed U've sed it all)  
 well wen bran beer supos 2say all  
 presen tren depic Am mal,hard work,hard play=he-man  
 ventur say not so,Am mal hus,fathr,workcum home  
 t this afec outlk boys & men distort imag fathr  
 (Illus litl boy & dad,SS & no do me gud eithr)  
 Men being show mus Bmasculin & thus relinquish rol  
 in famly & also famly G:caus concern Xpian Ch,mus  
 reverse trend immediatly  
 Js on Mt Transfig 3 discip: cum dwn 2 othr 7 & peop  
 Vs 17b=man confront:want help 4 son:expl need,discip  
 vs 19=Untypic Js anser,phys drain spirit experienc  
 tired,Oh no,not nothr only want can giv  
 Vs 21=boy exper torment evil spirits  
 Vs 22=man expl 2 Js & plead 4 help  
 prob consul bes Drs.,no hope:had concern but he brot  
 him as boy & this wat ever fathr shud B do ea Sun  
 Ever man shud B here & U may no want hear,but U  
 men this cong hav relinq Ur responsbil 2 women  
 then U wondr why hav probs:no agin women but G  
 soverty ordain men 2B leaders famlies,Fam of God  
 Until U wil tak stan,tak rtful plac Ch out kilter  
 Hear argu,complaint,but thoz mak no wil 2B leadrs  
 No hav courag convict,& until get bakbon wil hav pro  
 Hav pray 4ldrs,evn cong nom,but unwill tak train  
 WHY? Beuz I bliev U 2wrap up own intrest & wat U want  
 (Illus priz hog,bad son)  
 This not examp man Scrip sho,insted seek bes help cu  
 cud get  
 RU wil say,Mastr,I hav brot un2 thee my son,dottr  
 help?  
 Js want mak sur man knu wat about,so ask faith  
 Vs 24=assur faith,but say ther doubts,unbelief as wel  
 He honest  
 Can U imagin wat boy felt bout dad afterwards?  
 (Illus Halverson & Son say, My Dad Knows God)  
 Can our childrn say this bout us 2day? If no,why????  
 Peop shud B abl say bout all us daily livs;not weal-  
 thiest,smartest,bes dres etc=But He,she knos God  
 Mus also spk Js=He wil 2 help & do wat cud even tho  
 tired,exhaust  
 Vs 25=cal 4th evil sp:boy lk ded=Vs 26:Js lift=Vs 27  
 Here sho compassion Js had 4 all,especl Childrn  
 (If us girl drown get attention,no one want)  
 Hae U bin ther wat U do? 2busy,drink;eat;convers?  
 B Hones! How many sho sam neglec no bring childrn?  
 It prik cons wen lk this lite,rite? I hop ever man  
 fathr,hus,yng man resolv chang;every1 chang & bring  
 VBS 2giv Js Xp this wk. I hop futur day all can say

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - JUNE 12, 1994

PRELUDE

GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

MEETING JUNE 23, 7:00 PM JOANNE'S HOUSE  
 IDEAS, PLANS, SUGGESTIONS, ETC - ALL ARE INVITED

JUNE 26, SAUER KRAUT & PORK, OR PORK ONLY AFTER CHURCH  
 DETAILS ???

GEORGE CANON HERE NEXT SUNDAY

\*HYMN

RESPONSIVE READING OF SCRIPTURE

PRAYER/OFFERING

\*DOXOLOGY

PASTORAL PRAYER

TMN

SCRIPTURE: MARK 9:14-29

SERMON: "HAVE YOU SAID IT ALL?" - ST. PAUL'S, BUTLER 6/15/80

\*HYMN

\*BENEDICTION

\*POSTLUDE

KOVACH FAMILY

SHINLEY

SARAH / R. HONEY

LAIRD

MOHNS

DIANE } TANIEL  
 JAVILLE }



Master, I hav brot my son, 2 thee  
" " " " dotr " "  
" " " " wif/hus "  
If U can say this, then U hav indeed sed it all

SCRIP: MK 9:14-29; SERM: "HAV U SED IT ALL?"

(ILUS GIRL 2-3, PICTUR SANTA & SLEIGH & ANSR=SANTA, & BUDWEISER)  
THIS INIDCATIV WAT OUR CHILDREN LERN 2DAY

(ILUS BEER COM=WEN YOU'VE SED BLANK, YOU'VE SED IT ALL)

WE LIV WIERD SOCIETY WEN IF YOU HAV NAMD CERT BEER, YOU HAV SUP-  
POSEDLY SED ALL THER IS TO SAY

PRESENT TREND IS 2DEPIC AM. MALE AS B STRONG, ACTIV, PARTICIPAT  
OUTDOORSMAN, PLAYS HARD & WORKS UP THIRST, & SLAKS SAME W/CERT BI  
BEER/POP & THEN CAN HAV EASE & REST COMPLETELY

I WUD VENTUR 2SAY THIS NO DEPIC AVG AM. MALE, & TH/AVG AM MALE  
WORKS HARD AT REG JOB & CUMS HOME 2WIF & FAMILY

I BLIEV TH/IMAG PROJEC AS AVG MALE IS & HAS DUN GREVE HARM  
2MANY OF PRESEN DAY MALES & IS SHAPING WAT FUTUR MALES, NOW

BOYS WILL BE

IT IS SUMWAT LIK LITTL BOY WHO WAS PICUTR ED AS FITE SUNDAY FIT  
OF NO WANT GO 2 SUNDAY SCHOOL:

(ILUS BOY, SIT DAD'S KNEE & ASK=DAD, DID U GO 2 SS WEN BOY LIK ME  
SURE DID SON! NEVR MISSED A SUNDAY!

(THER MOM, U SEE, IT WONT DO ME ANY GUD EITHER)

SS & CH 2DAY DEPIC AS SISSY STUF & NO SELF-RESPEC MAN DO IT  
ANYTH TAKS AWAY FR/HE-MAN IMAG IS 2B AVOIDED

AS RESULT, MAN HAS RELINQ ROLE AT HOME/FAMILY, & CH-TH/FAMILY OF G  
JS ON MT W/3DISCIPS, RETURN & FIND LRG CROWD

VS 15=GREET HIM

VS 16=JS ASK WAT HAPPN HERE??

VS 17=MAN ANSRS WAT HAPPN CAUS CROWD, & REASN BRING SON

VS 18=SYMPTOMS OF HIS ILLNESS

VS 19=UNTYPICL ANSR OF JS =O NO, NOT NOTHER ONE ONLY WANT WAT I  
CAN GIV - THIS AFTR MT TOP EXPR-SP UPLIFT, ETC.

VS 20=JS SEES 1ST HAND WAT PROCE W/BOY IS

VS 21A=JS ASK TYP QUESTIN, CONCERN, COMPASIN

VS 21B, 22=FATHER ANSRS

ALL F WANT 4SON IS HELP-PERHAP TOLD TIM aftr tim=NO HOPE 4HIM

BUT HERD OF JS & WAT HE DID & LK 2HIM AS LAS HOPE

BROT SON TO JS-EXAMP 4ALL MALES-BRING CHILDREN 2 GOD

VS 23=JS TESTS TH/MAN'S FAITH

VS 24=HIS HONEST ANSR - MATCHES WAT WE READ IN VS 17B

VS 25=JS HEALED TH/BOY & HE TUK BY HAND, LFTD UP, HE ARCSE

HE WAS NOW 4ELTY & NORMAL 4FIRST TIME HIS LIF

CAN U IMAGIN HOW THAT BOY FELT BOUT F AFTR UNRSTUD IT ALL?

CAN U PICTUR WAT HE MUS HAV REALIZ EFORIS F EXPEND HIS BHALF??

(ILUS HALVERSON & SON SAY "MY DAD KNOWS GOD")

CAN OUR CHILDREN/FAMILY SAY THAT BOUT US 2DAY??

THIS STORY ALSO SHO LUV/COMPASIN JS HAD 4CHILDREN

(ILLUSTRATION OF LITTLE GIRL NOBODY LOVED, DROWNED IN POOL)

WAT WUD U HAV DUN? WUD U HAV BIN 2BUSY W/CONV, EAT, ENJOY?

JS FND TIME 2HELP PROB BCUZ TOUCHD BY WORDS OF F=VS 17B

THIS WE ALL NEED 2SAY-I HAV BROT UNTO THEE MY SON/DOTR, OTHERS

IF WE CAN SAY THIS, WE HAV INDEED SED IT ALL

"Have You Said It All?"

Scripture: Mark 9:

Text: Mark 9:17b, 24

(Illustration of beer commercial and "When You've said \_\_\_\_\_, You've Said It All". (Perhaps use pop can covered over as example)

We certainly live in a wierd society when the mere mention of a certain brand of beer supposedly says all there is to say. If you have ever watched the present trend of commercials it depicts the American male as being a strong, active, participating outdoorsman who plays hard and works up a thirst to be slaked by certain brands of beer, or wine, or pop, and taking care of this aroused thirst comforts and eases and relaxes completely. I would venture to say that this is not a complete representation of the average American male. Instead, I would picture the average American male as being one who works at some job ot trade and comes home in the evening to a wife and family. But I would also believe that we need to look at this average individual more closely. I feel very strongly that this particular image being put forth by the advertising industry is doing grave harm to many of the present day adult males, but to the future males now in the process of growing up. It is somewhat like the little boy who ~~xxxxxx~~ was fighting his usual fight on Sunday morning about going to Sunday School. He asked his father, "Dad, did you go to Sunday School when you were a boy like me?" His father answered, "Sure did son, I never missed a Sunday." "There Mom, don't you see, it won't do me any good either." The present day image being put forth for men and father's is one of showing the supposed masculinity needed to be a winner today. It doesn't depict a fatherly image of being the husband and father males are supposed to be. Anything which takes away from the he-man image is to be avoided. As a result the American male has relinquished his role in the family, and also within the family of God. This is causing dire concern within the Christian Church today and we need to reverse the trend immediately.

~~xxxxxx~~ Jesus had been on the mountaintop with three of His disciples where the transfiguration took place. As He returned to where the



<sup>NINE</sup>  
other ~~seven~~ disciples were, He encountered a crowd of people. He wanted to know what was happening and one man from the crowd confronted Him. He said, (verse 17b), Master, I have brought unto thee my son." He was simply saying that he had come looking for Jesus for the help that was needed for this boy. The father shared the ailment the boy had and explained that when he did not find Jesus he asked the disciples to take care of the boy's needs, but they were unable to do so.

At this point, Mark records a very untypical answer ~~of~~ by Jesus, (vs 19). But we need to understand that He never had any real peace, because He was always in demand for what help He could give. He had just returned from what was probably a physically draining spiritual experience and He was tired. Thus, He could only think and feel, "Oh no, not another one only wanting me for what I can give or do."

But then the boy begins to be tormented by this evil spirit and Jesus with typical compassion inquires as to the length of these seizures, (vs 21). The father explains the situation and pleads with Jesus for help, (vs 22).

~~Jesus wanted to know what the father understood about this boy. He wanted him to know that~~

The man knew his son needed help and perhaps he had consulted the best doctors around and all of them said the same thing. "There is no hope for your son." But he heard of Jesus and what He was doing in different parts of the country. He was perfectly willing to seek this help for his child. This man not only was a father who had a concern for his son, but he brought him while he was still a boy. This is what every father should be doing every Sunday of the year. Every father of this congregation should be here in attendance with the whole family every Sunday. ~~Jesus said~~ In fact, every man who is a member of this congregation should be here when the doors open every week. You may not like to hear this, but it is the truth. You men here have relinquished your responsibility and turned it over to the women and then you wonder why we have the problems we do. I am not against the women of this church or women in any church. But God in His sovereign wisdom ordained that men were to be the leaders



of their families and of the family of God. Until you are willing to stand up and take your rightful place in His scheme of things, then the church is going to be out of kilter. I hear all kinds of arguments and complaints about what needs to be done around here. But when we seek for those making the complaints to stand up and be the leader, they will not do so and back down. They do not have the courage of their convictions and until they get the backbone they need we will continue to have problems. I have prayed many times and continue to pray for men of conviction to step forth to lead and guide. But even when the congregation places their confidence in some of you men by nominating you for the office of elder or deacon, you refuse to take the short training to make you ~~xxx~~ effective elder or deacon for the Lord. Why? Because I must believe you are too wrapped up in your interests and what you want to do rather than what God wants you to do.

(Illustration of prize winning hog and poor example of son)

This is not the example the man in our Scripture was setting. Instead, he was seeking the very best for his son and going where he could get that help. Are you willing to say today, "Master, I have brought unto thee my son; or my daughter; ~~xx~~ for help?"

Jesus wanted to make sure this man knew what he was about. So he asked him about his faith. The man assured Jesus that he believed, (vs 24), but he also admitted that there was some unbelief in his life as well. ~~xxxxxxxxxxxx~~ At least he was honest. But can you imagine how that boy felt about his father afterwards when he realized the efforts his father expended on his behalf?

(Illustration of Halverson and son saying, "My Dad knows God)."

Can our children say that about us today? And if they can't, why not? This is something people no matter who they are should be able to speak of about the lives we live. They may not be able to say we are the smartest, or the wealthiest, or the best dressed and so on. But they should be able to say, "he or she knows God."

But we must also speak at this point of Jesus. We know the man must have loved his son very dearly to strive to get him healed. We also know he was a man of

faith. But Jesus was willing to help and do what he could even though He was probably tired and on the verge of being irritable. He called the evil spirit to come forth from that boy, (vs 25), and the boy had the appearance of being dead, (vs 26). But Jesus took him by the hand and he arose, (vs 27). Here we see the love and compassion of Jesus for the sick and needy, but especially for children.

(Illustration of little girl no one wanted, drowned to get attention).

Had you been there, what would you have done? Would you have been too busy with your drinks, or food, or conversation to be bothered by a lonely little girl? Be honest! How many of you have ~~am~~ shown the same neglect because you haven't had a burden to bring your own children here, much less worry about a stranger? It sort of pricks our consciences when we look at it in this light doesn't it? I hope that every man, every father, ~~here this morning will look at~~ every husband, every young man will look at your life and resolve to change your attitudes and thinking from what they have been. I hope that everyone here will resolve to bring and get the boys and girls here this week as we strive to impart to them the message of Jesus Christ in our Vacation Bible School. I hope that in future days, all of us can say, "Master, I have brought my son to thee, "Master, I have brought my daughter to thee." Master, I have brought my wife, or my husband to thee." If you can say this, then you have indeed, "Said it all."



"The Kneedy Servant"  
 Scrip: Ex 33:1-11; Text: Ex. 33:11b  
 peop Is made gold calf, worship whil Mos on Mt/God  
 Sc'p 33, bring plac peop stat confus; bin tangent do  
 o... thing & caut at it; feel sham, remors, ods w/God  
 they no kno wat 2expec at this pt  
 v 1=G speak Mos & they 2 pres on  
 v 2=signif chang-angel 2 lead  
 vs 3a=land gud b4 them as promis  
 vs 3b=Beuz action, atituds G no go B4 as in past  
 vs 4=peop reliz sin by uncomfot words  
 vs 5=had bin tol tak off ornments stand undorn B4 Him  
 vs 6=obey  
 vs 7a=Mos has Tent Meet remov from camp; this wat was,  
 & Tab cum later; this tent congreg  
 vs 7b=wen any1 wish seek L mus go out camp 2 tent  
 signif G remov self from mids stub peop  
 vs 8=Mos go 2 tent freq & peop watch as go 2 God  
 lik litl children watch parents  
 vs 9=cloudy pilar & how G speak Mos  
 vs 10=wen peop C this they worship at tents  
 vs 11a=explain G and Mose speak face to face  
 vs 11b=Joshua no lv Tent of Meeting; no tol wat do,  
 but Bliev pray  
 TIME= tuk time 2 pray  
 (Illus cook & 2 busy to listen)  
 Josh tuk tim C wat G want dun; 2oft we no do this  
 examp clas & talk wak & seek G wil; evn smal detail  
 RESULTS=Josh expec them; no pray & say I HOPE  
 we shud expec result 2  
 (Illus boy pray bout snakes & misionary saved)  
 If hav specif need ask, & if G wil, He grant  
 E' up past wk ask 4 milk, get ~~xxx~~ Egg? Butr? MILK got  
 E' opr spirit, atitud & G giv results  
 (Illus boy & corec trik play on borthr whil pray)  
 We adul need tak note=4giv & 4get lik G dous  
 NEED=Josh knu Need 4 prayr; but how much tim we spend?  
 mos peop no mor 5 min day  
 (Deth Mrs Prayer Meeting) sum1 wrot & isat tru 2day?  
 2 busy othr functions & yet if lk wat do, they giv  
 publicity, socity standing, but nothing glorify God  
 Fruitles pursuits lead nothing, giv nothing eternty  
 1 LIF TWIL SOON B PAST, ONLY WAT DUN 4 XP WIL LAST  
 Isn sad liv worl crumb, fal round us & seek entertain  
 amus & no spen tim prayr B4 Lord? Strang wen mak  
 parrel Between us & Josh=(READ vs 11b)  
 Wv 2 G ea us Bcum ded pray Almitry G; Need ask G mak  
 us the KNEEDY SERVANT Josh was; wat RU do 4 Xp UR  
 lif that lait eternty? Let us resolv draw closr 2God  
 &mak prayr vital part ea day lif, He giv 2 liv

ST. PAUL'S UNITED CHURCH OF CHRIST  
 Butler, Pennsylvania  
 Fourth Sunday after Pentecost June 22, 1980  
 Church in the Park  
 The Rev. Ralph C. Link, Pastor  
 Mr. Paul Harbison, Liturgist  
 Mr. Gary Butler, Organist  
 + + + + +  
 ORDER OF WORSHIP - 11:00 A.M.  
 Prelude Hymn Medly  
 \*Ascription  
 \*Hymn No. 11 Page 6, Old Favorite Hymns  
 \*Call to Worship:  
 Pastor: Great is the Lord and greatly to be praised  
 in the city of our God.  
 People: I was glad when they said unto me,  
 Let us go into the house of the Lord.  
 All: Blessed are they that dwell in Thy house  
 they will still be praising Thee.  
 \*Invocation  
 Hymn No. 31 Page 17, Old Favorite Hymns  
 Morning Prayers  
 Announcements  
 Offering  
 Offertory  
 Offertory Response 508  
 \*Scripture Exodus 33: 1-11  
 Sermon: "THE KNEEDY SERVANT"  
 Prayer and Lord's Prayer  
 \*Hymn No. 33 Page 18, Old Favorite Hymns  
 \*Benediction  
 \*Postlude "Festival in C major" Handel  
 + + + + +  
 Serving as Ushers today are: \*Richard Mangel,  
 Don Kingsley, Art Carney and Gary Penar.  
 Bea Tait and Karen Kennedy will be visiting the  
 Hospital this week.  
 Rehoboth Hall will be rented - Monday from 6-8 P.M.,  
 Tues. from 10:00 A.M.; Tues. 6-8 P.M.; Volleyball  
 at 8:00 with Bill Ohl; Thurs. 6-9 P.M. Aerobics.



## "The Kneedy Servant"

Scripture: Exodus 33:1-11

Text: Exodus 33:11b

The people of Israel had made a golden calf, an idol and had worshiped it while Moses was on the mountain speaking with God. ~~At this point in which we find our~~ Our Scripture in this 33rd chapter of Exodus brings us to the place where the people are in a state of confusion. They had been on their particular tangent of doing their own thing and had once again been caught at it. They were feeling shame, remorse, and a sense of being at odds with God, not quite knowing what to expect from Him now that they had turned to idol worship. God speaks to Moses and says, (vs 1), in other words they are to press on in their journey. But there is a significant change which is going to take place. That change involves an angel of the Lord to lead them, (vs 2). The land they are going to is a land filled with all of the good things God has promised to them before, (vs 3a). But because of their actions and attitudes, (vs 3b), God will not go before them as He had in the past.

At these particular ~~words of~~ uncomfortable words the people realized their sin and would not adorn themselves to stand before God, (vs 4). This came about because God had told Moses to command them to stand unadorned before Him, lest His anger would cause Him to slay them, (vs 5).

So it is they obeyed, (vs 6). Then Moses has the Tabernacle, or the Tent removed from in the midst of the camp, (vs 7a). This Tabernacle should really be called, "The Tent of Meeting." It was an earlier and simpler form of the Tabernacle which later came into being. This particular Tent was now called the tent of the congregation because as we read in the latter part of the 7th verse anyone who wished to seek the Lord went out to the Tent, and had to go outside the camp, (vs 7b). This signified that God had removed Himself from within the midst of these stubborn and self-seeking people.

Moses went out to the Tent frequently to speak with God and when he did the people watched him enter the Tent to speak with God, (vs 8). It was much like little children, knowing they had disobeyed and looking and watching the movements of their parents to determine the extent of further punishment.

But when Moses entered the Tent the cloudy pillar descended and this is how God spoke to Moses, through the ~~pill~~ pillar, (vs 9). When the people witnessed this they stood at the entrances to their tents and worshiped God, (vs 10).

We are told here, (vs 11a), that God spoke to Moses face to face. But we need to know that the cloudy pillar separated Moses from seeing God's face. God had said it was forbidden to look upon Him directly. So Moses was able to speak face to face with God, but God's face was covered by the cloudy pillar.

When Moses returned to the camp we are told that in all this time his servant Joshua ~~xxx~~ did not depart out of the tent, (vs 11b). This meant that he stayed in the Tent of Meeting, and not just Joshua's regular tent. We are not told what he was doing in the tent but we can rest assured that he was spending this time in prayer. From what we learn about him in his later life we can be certain that his time in the Tent of Meeting was spent in communion with God. I believe that he was praying for several reasons. The first being the he had TIME to pray.

(Illustration of woman and cook who was "too busy")

Joshua was a man who took time to listen to God. He listened to what God had to say to Him, and he listened by doing what God wanted done. Too often we are too busy telling God what needs to be done to hear Him say anything to us. We learned part of this this past week in our Adult class. We need to begin our day by asking God what He wants us to do that particular day and get His directions, rather than just doing what we feel needs to be done. There is a vast difference between doing ~~xxxx~~ what God wants and what we want. Our desire should always be to glorify God in what we are about. This may mean just simple ordinary everyday tasks. But God is present in the smallest detail, as well as being in the large ones.

Then I believe that Joshua prayed because he expected results. He didn't pray and then say, "I hope God hears me and does something about what I ask for." He prayed, and expected results. And so should we.

(Illustration of little boy praying about snakes and missionary spared).



If we have a specific need we must express this to God and if it is in accordance with God's will He will grant it. Just this past week in our class we were told of specific request from God for some additional milk for children, and God answered that prayer with what? Butter? Eggs? Sandwiches? No! It was milk! Milk was what was prayed for, and it was milk that was given.

But we must also be striving to place ourselves in the proper spirit and attitude to expect results from God.

(Illustration of boy praying and correcting a trick on his brother)

We adults can take some definite notes on this. How many of us completely forgive and forget things people do to us which cause hurt and pain? We remember and savor every little detail and we can repeat these stories over and over without changing one little word. God wants us to do as He does and that is to forgive and forget. How many times do we pray and our prayers are not answered because we are not right with a friend or a relative? We need to correct this and then we can ~~make~~ not only request things from God, but we will see the results.

But Joshua not only took time to pray, and then pray and expect results, but he knew the need to pray. Prayer is what is Needed in the life of every Christian. But how much time does the average person spend in prayer? Most people are doing well if they spend five minutes a day in prayer. That includes the prayer mumbled at meal time and any other prayer fofered in that day. Someone wrote of the passing of an old world famous member of the Church family.

(Illustration of death of Mrs. Prayer Meeting)

Isn't it true that we can say that about most congregations today? We don't have time we say. We have too many other things to do we say. We must attend all of the other functions to which we belong. Yet if we examine these organizations in the light of day, we find that almost all of them do nothing to glorify God. They glorify us and put us in the limelight of publicity, and give us recognition in society. We spent so many countless hours in fruitless pursuits which will lead us to nothing and give us nothing once this life is over. Someone has said, "One life, twill soon be past. Only that which is done for



Christ will last." Isn't it sad that we live in a world that is crumbling all around us and all we seek is that which will entertain and amuse and we don't have time to spend before the Lord in prayer? It is strange when we make this comparison and place our lives parallel to ~~Jesus~~ the life of Joshua. We read, ~~"But Joshua the son of Nun"~~ But his servant Joshua, the son of Nun, a young man, departed not out of the Tabernacle." Would to God that each of us would become so dedicated to praying to Almighty God. We need to ask God to make us the, "Kneedy Servant" that Joshua was. What are you doing for Christ in your life, that will last for all eternity? Let us each resolve to draw closer to God and make prayer a very vital part of each of our days which He gives us to live.



dedication



acceptance of salvation



acceptance of Christ as savior and lord

ST. PAUL'S UNITED CHURCH OF CHRIST  
 Butler, Pennsylvania  
 Fifth Sunday After Pentecost June 29, 1980  
 The Rev. Ralph C. Link, Pastor  
 Mr. Gary Butler, Organist and Choir Director  
 Mr. Roland Thompson, Saxophone  
 Mike Wachsmuth, Amy Vargo - Acolytes  
 + + + + +  
 ORDER OF WORSHIP - 11:00 A.M.

Prelude  
 \*Processional Hymn No. 43 "When morning gilds the skies"  
 \*Ascription  
 \*Exhortation  
 \*Confession (In Unison) "O God, the Creator and Preserver  
 of all mankind, we implore thy mercy in behalf of all  
 classes and conditions of men, that it may please thee  
 to visit them with thy most compassionate help, according  
 to their manifold necessities and wants. Especially  
 do we beseech thee to have pity upon all widows and  
 orphans; upon all prisoners and captives; upon all  
 sick and dying persons; upon all such as are persecuted  
 for righteousness' sake. Enable them to look unto thee,  
 O most merciful Father, and to call upon thy Name,  
 that they may find thee a present Saviour in their  
 affliction and distress. And let it please thee to  
 deliver them, and raise them up, in due time, giving them  
 patience under all their sufferings, the rich comfort of  
 thy grace here below, and eternal rest with thee in  
 heaven; through our Lord Jesus Christ. Amen"  
 \*Kyrie  
 \*Assurance of Pardon - Choral Amen  
 \*Praise  
 Pastor: Praise ye the Lord!  
 People: The Lord's name be praised.  
 \*Doxology 551  
 Who's Who in the Pew  
 Announcements  
 Joys, Concerns, and Prayer Requests  
 Hymn No. 212 "Jesus We are Far Away"  
 Call to Prayer  
 Pastor: The Lord be with you.

People: And with thy spirit.  
 Pastor: Let us Pray  
 Prayer and Prayer Response  
 Offering  
 Offertory  
 Scripture: Numbers 21: 1-4  
 Sermon: "Weigh The Way"  
 \*Closing Hymn No. 380 "O Zion, haste, thy mission"  
 \*Benediction  
 Postlude  
 + + + + + \*Congregation Standing + + + + +  
 The Lovely Flowers on the Altar have been placed by  
 Mr. & Mrs. Edward R. McCormick in memory of Mr. & Mrs.  
 Raymond W. Covert (Daisy and Raymond) and Mr. Arthur  
 J. Covert.  
 Serving as Ushers today are \*Alvin Tait, Mike Nazaruk,  
 Gottlob Kradel, Roy Andrews and Jams McClymonds.  
 Elder - Mrs. Mid Diefendorfer will be at the door this  
 morning to greet the Congregation and Visitors.  
 Bruce McBride and Roy Andrews will be visiting the  
 Hospital this week.  
 Mon - 6-8 - Rehoboth Hall will be rented  
 Tues. - 10:00 A.M. - Hall is rented  
 Tues. - 6-8 - Rehoboth Hall is rented; 8:00 = Volleyball  
 Wed. - 7:30 - Council Meeting  
 Thurs. - 6-9 - Rehoboth Hall is rented.  
 Please have all material in for Newsletter by Wednesday.  
 Mr. Prugh Harnish (88 yrs. of age) was here visiting.  
 the Church this week. He is the son of Rev. Harnish  
 who was here at this church from 1886-1913. He was  
 the second person to ever play the organ. He was so  
 thrilled to see the new Bldg. and the Church. He wanted  
 to be remembered to the Women's Mary Prugh Circle.  
 He is now living in California.  
 We have additional Hymnals that can be used for Memorials  
 or if you would just like to purchase one with your  
 name in it. They will be coming in soon. The price  
 is \$6.25 and a donation plaque will be put in each  
 book.  
 There are additional Daily Bread Booklets in the Narthex  
 please pick one up and use it.  
 Hospitalized: Herman Lippold, Amber Schmittlein.

"Weigh The Way"

Scrip: Num 21:1-5; Text: Num 21:4b

(Is s oriental potentat d~~x~~ & lv 2 slav, 4 sons)  
How oft tru so many? Hav evr mad choic aftr lon pond  
& discover, wrong choic?

Bib spk this oft & giv illus we shud considr/choic  
Exeg: Aaron dy & peop start agin; meet Canites, King,  
ask G 4 help & defeat; call plac Hormah=Destruct  
Tol by G no disturb Ed, Moab, Amon, & this caus roundb  
vs 4a=Go roun Edom

vs 4b=discourag path, route & primitiv condits  
also mean path of life: delivr from Egypt & slav  
2 Pharaohs & want free, got it, made vow 2 G

Yet here compl & unhappy Bcuz+WAY;

made choic & decid not worth it

Wen in Egy. Weigh The Way & determ wud follo

But aftr out own worl=hardship, work, hard living  
Reality set in & not all as pictured it  
(Illus well known movie producer & escape reality)  
This quest much worl on 2day; easier escap realty  
than 2 face it

This Bhin headlong dash amus, entertain, from movies  
2 daning, 2 drugs & means 2 dull mind & senses

Thez shut out worl, but can only do 4 short time

Bcuz worl cum bak & mus face it, lik it or not

Js Xp cam in 2 worl times lik ours: corruptgovt; taxes;  
inflation no buy

H spok "NEW WAY" & peop eagr acpt means overcum lif  
Wat choic offr peop?

Mt 7:13-14=Road wide & ful spirtual potholes

othr choic narow & mus B sought 2B found

He challeng 2 lif drift or seek worthwhil lif

(Illus Napoleon & bugler no know retreat)

Js no advocat retreat eithr; mesag positiv & 2 CHARGE

But also pt out narrow way thru Him

Jn 14:1-3=prep a plac 4 them

vs 4=say know way & Thomas question vs 5

vs 6=His narro way, His way 2B serch 4

But wen hav chanc 2 Weigh Way worldly lk better

It easier & less resistanc

2 walk way G want tak courag & set us apart from

run of mill peop around us

(Illus Sir Thomas Moore & Courage)

Do we hav courag follo Xp way set b4 us? Or aftr

Weigh Way act lik Isites & cud B sed us=vs 4b?

y G giv us courag insted 2 pik narrow way Js set

b- us



## "Weigh The Way"

Scripture: Numbers 21:1-5

Text: Numbers 21:4b

(Illustration of old oriental legend, Potentate dies, four sons make choices of the kingdom. All had been left to a slave)

How often this is so true of so many people. Perhaps we may see ourselves in this situation. Have you ever made a choice after pondering it for a long time, only to discover that it seemed to be a very wrong choice? The Bible speaks to us in many instances of these choices and gives us good illustrations to consider as we make choices.

Our Scripture for this morning concerns one of these choices. Aaron had died at the age of 123 and the people of Israel were once again on the march. But as they journeyed, they encountered not only the Canaanites, but their king as well. The people sought the guidance of the Lord in this fight and it was granted to the extent that they named ~~that~~ that place, "Mormah," which literally meant "Destruction." But as they continued their journey they had to go out of their way so as not to disturb the Edomites. God had commanded Moses not to disturb or bother the Edomites, the Ammonites, and the Moabites. This meant that in order not to do this they had to make a roundabout journey so they did not cross or violate their territory.

So we read, "And they journeyed from Mt. Hor by the way of the Red Sea, to compass the land of Edom." That meant to go around it. "And the soul of the people was much discouraged because of the way." This meant in one sense that they were fed up with the traveling and with all of the other primitive conditions they had to put up with.

So they made their usual complaint to Moses, (verse 5). They picked out the Manna as the one thing they detested the most. But all in all if they didn't have the Manna to complain about it would have been something else.

As we look at this portion of Scripture we need to understand that the word, "Way," had several meanings at this point in time. It meant for one thing the literal path or route they were taking. For another it meant the path as a way of life. But what makes it significant for them and for us for that matter

is that they chose this route. They had been delivered from Egypt and from being slaves to the Pharoahs. They wanted freedom and they got it. They vowed they would follow God's leading and made a covenant with Him to this effect. Yet, here they were once again, complaining and unhappy "Because of the way." Because of a choice they freely made, they were now deciding it really wasn't worth it.

But when they were in Egypt and had a chance ~~xx~~ to weigh the situation they had decided this was the Way to go. They had "Weighed The Way," and determined they would follow it. But after they were out on their own in the world of ~~reality~~ continued hardship, hard work and hard living, reality set in and they realized all was not as they had perhaps pictured it.

(Illustration of well known movie producer and escape from reality)

This is the quest a goodly portion of our world is on today. It is easier to strive to escape from reality than it is to face it. This is what is behind the headlong dash for fun and amusement from movies, to dancing, to drugs and artificial means to dull the mind and the senses. All of these devices help to shut out the world of reality. But it cannot shut it out completely because we are constantly being brought back to the reality that life goes on and we are a part of it, like it or not.

Jesus Christ came into the world at a time which had many of the parallels we have today. The ruling governments, both local and foreign were corrupt and in need of a complete housecleaning. Taxes were at an all time high. People were unable to purchase what was needed for survival. Thus it was that He was listened to when He spoke of a "New Way." People were eager to seek another means of overcoming their difficulties.

What choice was He offering which tempted the people? In Matthew 7:13-14, he said, (Read this). He was offering them a choice of a road wide and full of spiritual pot-holes. The other choice was a narrow way which had to be sought in order to be found. He was challenging them to a life of just drifting down the world's highway or of seeking an escape from reality.

(Illustration Napoleon and bugler who didn't know retreat)



Jesus didn't advocate retreat either. His message was one which was positive.

challenged anyone ~~sincere~~ who was sincere to "Charge."

But He also pointed out that this narrow way was to be walked through Him. In John 14:1-3 He had just told His disciples about going to prepare a place for them and in vs 4 He says, (Read this). Thomas, the typical doubter which he was asked Him, (vs 5). The answer Jesus gave left no doubt in any of their mind that He was the pathway. His was the narrow way. His was the way which had to be searched for.

But when we have the chance to "Weigh The Way," too often the worldly way is the one which we choose. It is easier and has less resistance. To try to walk the Way God wants us to walk takes a good deal of courage and sets us apart from the run of the mill people around us. Sir Thomas Moore of England had to make this choice.

(Illustration of Sir Thomas Moore and Duke of Norfolk, his wife, & biographer)

Do we have the courage to follow the Way Christ sets before us? Or ~~hesitate~~ after we have had a chance to "Weigh The Way," act like the Israelites and it could be said of us, "And the soul of the people was much discouraged because of the way? May God give us the courage instead, to pick the Narrow Way Jesus sets before us.



ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Sixth Sunday After Pentecost July 6, 1980  
The Rev. Ralph C. Link, Pastor  
Mr. Gary Butler, Organist and Choir Director  
Mr. Roland Thompson, Saxophone  
Danny Mangel and Brian Hellefreund - Acolytes  
+ + + + +  
ORDER OF WORSHIP - 11:00 A.M.

Prelude  
\*Hymn No. 440 "God of our fathers"  
\*Ascription  
\*Exhortation  
\*Confession (In Unison) "Father Almighty, we come to  
you asking for help. Our lives reflect the lack of  
light in them by the very gloom around us. We are  
filled with anxiety, pessimism and doubt. We look  
to other humans for hope and fulfillment. We seek  
joy in all manner of things, but find no joy. We  
are filled with a sense of need and yet, are not  
ready to seek help from beyond ourselves. Help us  
to know that we are each sinful, and our need is  
always you. Forgive us, and grant your love now and  
always. Amen."  
\*Kyrie  
\*Assurance of Pardon - Choral Amen  
\*Praise  
Pastor: Praise ye the Lord!  
People: The Lord's name be praised.  
\*Doxology 551  
Who's Who in the Pew  
Announcements  
Joys, Concerns, and Prayer Requests  
Hymn No. 441 "My country, 'tis of thee"  
Call to Prayer  
Pastor: The Lord be with you.  
People: And with thy spirit.  
Pastor: Let us Pray  
Prayer and Prayer Response  
Offering

Offertory  
Scripture: Deuteronomy 30: 11-20  
Sermon: "CLEARING THE MUD"  
\*Closing Hymn No. 442 "Not alone for mighty empire"  
\*Benediction  
Postlude  
+ + + + + \*Congregation Standing + + + + +  
The Lovely Flowers on the Altar have been placed by  
The Nohach Family in memory of "Loved Ones"  
Serving as Ushers today are \*Charles Penar, Dan Bosko,  
Robert Knauer and Dave McMillin.  
Mr. & Mrs. Gottlob Kradel will greet the Congregation  
and Visitors at the door this morning.  
Nursery will be provided today by Mrs. Cyndy McWilliams.  
The attendance for last Sunday was 162.  
Hospitalized: Mrs. Margaret Bauer  
*and wife in hospital*  
Harry Burns and Harry Fry will be visiting the  
Hospital this week.  
Monday and Tues Evenings 6-8 Aerobics in Rehoboth  
Hall. Tuesday morning 10:00 - Aerobics  
Tues. 8 - Volleyball with Bill Ohl  
Thurs. 6-9 - Aerobics in Rehoboth Hall.  
We have additional hymnals (about half of them have  
been sold or used for Memorials. If you wish to have  
one with your name in it please sign up in on the  
Secretary's desk.  
- - - - -  
DEAR GOD Please help me to make this one perfect day,  
By helping somebody in some kind way.  
Perhaps just a smile or a kindly deed,  
Will be just the help that someone will need.  
Give me the strength each problem to face,  
With courage and honesty, fairness and grace.  
When decisions I make, may they always be wise.  
The efforts of others, let me not criticize.  
If the blue sky with clouds is o'er cast,  
Please help me remember the darkness won't last.  
Life needs some of happiness, sorrow and pain,  
To make it fulfilled, just as roses need rain.  
Each day and it's efforts will truly be blest,  
If I can honestly say, I have given my best.

"Clearing The Mud"

Script: Deut 30:11-20; Text: Deut 30:11-14

(Ill' s granfathr hear aid & chang wil 3 times)

Mos peop with hear probs want 2hear & do wat can 2 do  
part human natur hear only wat want & mean Bcum selec  
in hear & wat shud hear, no want; but hear all othrs  
Isa 6:9-12 READ THIS; he tol 2proph until de~~port~~ 2

Babylon even tho wud not listen

This was old story 4peop of Is. & prob wen herd  
proph say=Thus seth Lord=Ho hum, now wat big revel of  
doom all about?

Lk upon G's spokesmen as gloom & doom, but no realiz  
delib shut out G's Word & only hear fals prophs speak  
utopia come into midst

Mos giv Law 2peop; contain bless & curses

vs 10=Hear & obey & liv; or=No hear, disobey & die

Speak spiritl deth not physicl & thez peop lern

vs 11=plain & simpl, no hidden from them

vs 12-13=illus 2impres upon them G's Word not sumthin  
mus travl 2get, or serch 4 long & hard 2find

vs 14=G's Word B spokn 2them, red 2 them, so they can  
hear & know it

But also B impres upon harts so wud liv it

But here grp peop now free; 1nce slavs, now free

part that freedom, cud do as pleas & no anser, evn 2 G

Exert Free Choice, or Free Will

This alway land peop hot watr

(Illus wat Made America Great)

Wondr if abl 2day 2 cum 2 America's churches wat

think of ded & dy embrs of 4mer flames com her pulpit

U C we R free; we can choos wat want & wat Bliev

If conflic G's Word, we choos wat man say on subjec

Aft'r all we closr 2scene than G & so mus hav Free Will  
or Free Choic

Examps of histry evident 4 all 2C, & civilization is  
bilt upon ashes 4mer grt nations who surender free-  
doms litl by litl Bcuz peop & ldrs no hear messag

(Illus Theodore Roosevelt & Americanism)

We can C this society 2day:

INFLATION: bilt Bcuz many peop want lrg return invest

Con Ed & 3 Mile Island: used 2B prof & loss=profit

PEACE: Seek treaties Russains any cost, disarm us

Safety 1ST: draft & UCC: this treason; is it sav self &

2 Canada, or defend agin intrudrs, mos import?

Wen analyz nation 2day & C wher head, cannot help but

C we hed direction other 4mer world powers

(I us prof Tyler & mesag 200 yrs ago)

intersting isn't it? But can stop trend by turn 2 Lor

B4 2 late

This wat Mos warn peop about, but they no listen  
furthrmor no want 2 hear  
So clos mind & harts & ears and much wat G prom's  
cum tru up 2 present time  
Deut 28:68=after fal Jeru 70 AD slav markts Egypt  
so glut isites not enuf buyrs 4 them all  
(Illus Jack Levin & Jewish Tailor Squirrel Hill)  
Deut 28:62-68=Exegete & explain  
Thes wer messags 4 Jews Bcuz they G's Covenant peop  
Bcuz disobed sattu thruout world until G's timtabl  
they redeem agin  
But 4us, a nation bles by G need 2 hear warning agin  
U&I need 2B peop of Book agin  
BOOK=G's Word, The Bible  
We shud B using it & dr,wing closr 2God in all ways  
If all peop who claim 2B called by G's Name wud Bgin  
2do so, we wud C the revivl Bgin 2 tak plac that is  
needed in our nation  
Let us, U & I here highly resolv 2 do so starting xit  
right this moment.  
Let us resolv 2B G's peopl



## "Clearing The Mud"

Scripture: ~~Deuteronomy~~ Deuteronomy 30:11-20

Text: Deuteronomy 30:11-14

(Illustration of grandfather & hearing aid, changing will 3 times)

Most people who have hearing problems want to hear and do all they possibly can to do so. But I am sure we are aware that a part of human nature is to only hear what we want to hear. It means that we become selective in our hearing and quite often what we should hear we do not want to hear, and what doesn't make much difference whether we hear it or not, that is what we hear. God spoke to the prophet Isaiah in the <sup>6th</sup> ~~7th~~ chapter of that prophecy and this is what God wanted him to prophesy, (read verses 9-12). He was told to prophesy until the people were deported to Babylon even though they would not listen.

But this was an old story for the people of Israel. Probably when they heard a prophet begin to speak, "Thus saith the Lord," they said, "Ho hum, now what is this big revelation of doom all about?" They probably looked upon each of God's spokesmen as those who could tell nothing but gloom and doom. But they didn't realize that they were deliberately shutting out God's Word and only hearing the false prophets speaking of utopia coming into their midst.

Moses was giving the Law to the people. In it were contained blessings and curses. Moses gave them the warning about all of these things. Listen to what he said in the first 10 verse of this chapter. The warning is there, "Hear and obey, ~~then~~ and live," or, "Do not hear, disobey and die." He was speaking of the spiritual death which is worse than the actual physical death, and these people of Israel learned this lesson dearly.

He goes on to tell them, (verse 11), and this means that it is plain and simple and not hidden from them. He explains, (verses 12 and 13), and he is using these illustrations to impress upon them that God's Word is not something they must travel to get, or search long and hard to find.

His conclusion to them so that all of them can understand is, (verse 14).

This meant simply that God's Word was being spoken to them and read to them so they could hear it and know it. But more than that it was being impressed upon their hearts so they would live it. But here was a group of people who were now free. Once they were slaves, now they were free. A part of that freedom to them meant ~~that~~ that they could do as they pleased and didn't have to answer to anyone, even God. They started to exert their so called, "Free choice," or, "Free Will." This has always landed free people in hot water. The French statesman Alexis de Tocqueville striving to understand America's greatness in the 19th century wrote the following:

(Read What Made America Great).

I wonder what that man would say today if he were able to enter many of America's churches and seen the dead and dying embers of former flames coming from her pulpits. But you see we are free. We can choose what we want to believe and if it contradicts the Bible or God's Word, we select what man has to say on the subject. After all, we are closer to this scene than God ever will be. And so we reason away that we must have our Free Will, or Free Choice. The examples of history are all too evident for us to ~~xxxx~~ look at and see. Civilization is built upon the ashes of former great nations and powers who surrendered their freedoms little by little because ~~they~~ the people and the leaders would not hear the message for survival.

(Illustration of Theodore Roosevelt and Americanism)

We can see all of this in our society today. A goodly part of our inflation is caused because too many people want very large returns on their investments at the expense of the poor who can ill afford to pay the price. The investment in stocks and bonds is a good example. It used to be at a risk, but today no one wants to accept a risk, it must be guaranteed profit.

Our nation seeks to have peace at any price with those who do not want peace now or ever. What they want is the collapse of our form of government and when that happens they can gloat and say, "See, Democracy cannot work in a world like ours." And so our president blindly seeks to sign treaties with the Russians which will disarm us and strengthen them.



We see the safety first instead of duty first in evidence in the hubbub over the draft. I don't like the draft anymore than anyone else. But if it means it is necessary to preserve our freedom, then we must make the sacrifice for it. But when I say this I am automatically at odds with the quote, "United Church of Christ." Just recently I received a letter from the president of our Denomination requesting me and all U.C.C. pastors to counsel our young men in ways and means of avoiding the draft. To me this is treason. Is it the saving of our individual necks by fleeing to Canada or someplace else that is important? Or is it more important to protect our nation from intruders whoever they may be?

When we analyse what America was and what it is today we cannot help but see that we are headed in the direction of all former world powers. ~~xxxxxxxxxx~~

~~xxxxxx~~

(Illustration of professor Tyler and what he wrote 200 years ago)

It's interesting isn't it? But we can stop this trend by turning to the Lord again before it is too late. This is what Moses was warning the people about, but they wouldn't listen and furthermore, they didn't want to hear. So they closed their hearts and their ears and much of what God promised came true with in the past 30 or 40 years.

(Illustration of Jack Levin and Jewish tailor in Squirrel Hill and being in a Nazi concentration camp).

Moses shared the curses for the Jews in the a portion of the 28th chapter.

Listen to what he was inspired by God to write. (Read Deut. 28:62-68).

These were messages for the Jews because they were at this time God's Covenant people. But because of their disobedience they have been scattered throughout the world and only sometime in God's timetable will they be redeemed again. But for us as a nation blessed by God, we need to heed His warning as well.

You and I need to get back to being people of the Book. The Book of course, God's Word, The Bible. We should be using it and drawing closer to God in

all ways. If all people who claim to be called by God's Name would begin to do so, we would see that revival begin to take place that is needed in our nation. Let us, You and I here highly resolve to do so starting right now.



ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Seventh Sunday After Pentecost July 13, 1980  
The Rev. Ralph C. Link, Pastor  
Mr. Gary Butler, Organist and Choir Director  
Mr. Roland Thompson, Saxophone  
Danny Mangel, Brian Hollefreund - Acolytes

+ + + + +

ORDER OF WORSHIP - 11:00 A.M.

Prelude "Prelude in D Minor" C. Rossini  
\*Hymn No. 17 "I sing the praise of love unbounded"

\*Ascription

\*Exhortation

\*Confession (In Unison) "We offer unto thee our Father, praise for the gift of thy Spirit. We ask for thy Spirit at the times when we are filled with doubt; when we are filled with hatred; when we are devoid of patience; when we show forth selfishness. In all circumstances which are contrary to thy will, send thy Spirit to help, to heal, and may we know thy forgiveness, through Christ. Amen."

\*Kyrie

\*Assurance of Pardon - Choral Amen

\*Praise

Pastor: Praise ye the Lord!

People: The Lord's name be praised.

\*Doxology 551

Who's Who in the Pew

Announcements

Joys, Concerns, and Prayer Requests

Hymn No. 275 "O Love of God most full"

Call to Prayer

Pastor: The Lord be with you.

People: And with thy spirit.

Pastor: Let us Pray

Prayer and Prayer Response

Offering

Offertory "Christe Qui Lux" W. Blithenan

Offertory Response No. 59 (5th verse only)

Scripture: Isaiah 51:1-6

Psalm: "THE PET ROCK"

Closing Hymn No. 278 "O Love that wilt not let me go"

\*Benediction

\*Postlude

"March

James Marsh

+ + + + + Congregation Standing + + + + +  
The Lovely Flowers on the Altar have been placed by  
J. Walter Harmon in memory of "Loved Ones"

Serving as Ushers today are \*Ann Williams, Alta Kradel,  
Lois Wogan and Grace Riddle.

Elder and Mrs. Charles Penar will greet the Congregation at the door this morning.

Nursery will be provided today by

The attendance last Sunday was 165.

Art Carney and Rod Rensel will be visiting the Hospital this week.

Tues. - 10:00; Tues. 6-8 Aerobics in Rehoboth Hall

Thurs. 6-9 - Aerobics in Rehoboth Hall

Wed. July 16 - PROPERTY COMMITTEE MEETING AT 7:30 P.M.

We certainly appreciate the four couples helping out

Ginger and Paul Harbison with the Youth Fellowship.

They are Mr. & Mrs. Henry, Mr. & Mrs. Richard Mangel,

Mr. & Mrs. Howard Jaillet, and Mr. & Mrs. Lloyd Link.

A Committee will be set up of approximately 6 people to make up a schedule as to how and when we are going

to remodel the Undercroft. If you are interested in being on this Committee contact Rev. Link or Bea.

It isn't soup yet, but its time to think about preserving vegetables. Beans are coming. Anyone having any extra to donate we will freeze them.

Call Lois Wogan 282-1032.

Hold on to Auction articles. The Auction is coming up on September 26th. If you need them out of your way call Dick Mangel.

Apple Butter - If you find sugar on sale buy now and donate it to the Church for the Apple Butter. We also need 380 qt. jars. Leave them in the kitchen and mark them for apple butter.

A Committee was selected to help set up guidelines for Headstart and to work out a contract for the coming year. Rev. Link; Bob Dellen, Chairman; Lois Wogan; Joan Campbell; Dutch Bolam and Art Carney will make up this Committee.

New kitchen cabinets have been installed and look great.

Our thanks to Mrs. Sandbach who purchased them as a memorial to her husband. Thanks to those who ordered and installed them.

"The Pet Rock"

Scrip: Isa. 51:1-6; Text: Isa. 51:1b, 6b

Expl 1 Pet Rock severl yrs ago, perhap from song, He  
Luv Lik A Rok; 1 givn 2me & instruc 4  
gud 4 lafs & gav peop sumthin reliv bordon, Byon self  
(Illus 2men busnes deal, trust G, giv receipt)  
Peop 2day no hav basic trus G 1nce had & quest validty  
bcuz unsetl condits, unrest worl & this caus G no trust  
But liv condits not 2far remov peop Is days Isaiah  
We no liv exil, but liv age unceties  
Isa inspir by G 2 tel peop luv G evn mid dir circum  
vs 1=(Read), no spk 2 thos quest who G is, spk thoz want  
mesag from G, & hear it;  
Mesag is=Lk 2 Rok etc=Examp Heb paralelism(Expl)  
This mesag is=Rok, gud examp:watr pour 4th Rok; Rok was  
wat G wrot Covnant on; Roks play import part hertag  
Naturl think creatr as ROK  
We thin Js =Rok Bcuz spk Rok=Ch, & sheltr storm lif  
(Illus Welsh lady & no sink thru Rok)  
This strngth U & I need 2day, fac ordeal lif & storms  
Vs 2=(READ), Isa pt peop bak 2 Abra & purp 2sho Abe 1  
persn & from him all ~~xxxxxxx~~ famlys numbr  
wen individ, grp peop involv frustrat, try times,  
tendency 2 think I am only 1, wat can 1persn do?  
But Isa tel from 1seem insignif persn cum 4th sumthin  
as powrful whol erth ful peop  
Vss 3-4=(READ)Pt out comfort G can giv futur  
This giv sumthin set sites on; they givn dream 2  
shoo 4 & knowledg wumtim futur G go 2 rt everthing  
& hav joy insted sorro, hope insted espair  
vs 5=(Read), furthr hope by pt this out; no prom tak  
plac ther liftim, but giv hope which quiet harts  
v 6=(READ), as alway giv sumthin concret, def prov pt  
As tol Abe=lk stars & count & descnds cum 4th lik  
But as vast as hvns R wil B dun away with  
evn inhabs erth wil die, & only wat G giv last 4evr  
This salv & ritnes & we kno this gift G thru Js Xp  
4 thez peop only dream futur; 4 us realty fulfil NT  
~~xxxxxbout us peop xlix xlix~~ (Illus Jap mag & butrfly)  
All bout us peop exil volun/involun & thez peop need  
touch sum1 who care; sum1 2 bring bak 2homland  
That sum1 Js Xp & U & I canB mesengrs 4 Him  
Bcum mattr ea us mak selvs availbl 2B us by Him  
We do Bcuz He 1st luv us & we shud remem He G's  
Pet Rock: mus lk 2Rok hewn & quarry from which dug  
& this Rok Js Xp  
(Illus Cines woman & always knu ther shud B G lik tha  
This G peop Is wer lk 4 as lk bak 2 Rok Isa pt 2; He  
our Rok & salv; let us not only lk 2 Him, but liv 4 Him  
& shar Him with othrs meet



"The Pet Rock"

Scripture: Isaiah 51:1-6

Text: Isaiah 51:1b, 6b

~~(Illustration of two men, business deal, trust in God, and writing receipt)~~

Several years ago someone dreamed up an idea on which he made a fortune. His idea was to take something ~~xxx~~ as common as a stone and to get people to buy them. The gimmick of course was "The Pet Rock." Perhaps the idea came forth because of the popular song which sang about, "He loved me like a rock."

But all sorts of things were written and said about Pet Rocks. Several friends of mine gave me one and it had written instructions how to take care of that particular piece of stone. It was great for the laughs it gave us and quite frankly it gave some people something to trust in beyond themselves. Even though everyone knows or knew that ~~there would~~ it was strictly make believe.

(Illustration of two men and business deal, trusting God, and writing receipt)

That basic trust in God which was very prevalent is no longer what it once was. People are questioning today the validity of God. Because of all of the unrest in the world, the unsettled conditions of life, the very fragility of life, God is simply not trusted or believed in as He once was.

But our living conditions are not too far removed from that which the people of Israel faced in the days of Isaiah. True, we are not living in exile as they ~~were~~ were, but we live in age of so many uncertainties. Isaiah was inspired by God to tell these people of that love which God had for them even in the midst of their direst circumstances.

He begins in the 51st chapter by saying, "Listen to me, you who pursue righteousness, Who seek the Lord." He is speaking to those who want to be followers of God. He is not addressing himself to those who question who God is, or where He is in these times of trouble and strife. He wants those who believe to hear this message from God.

He says, "Look to the rock from which you have been hewn, and to the quarry from which you were dug." Here once again is an example of what is known as Hebrew parallelism. This means that in their writing quite often they employed this



form. It can be identified by reading the first part of the verse which makes statement, and then the second part reiterates the same idea only expressing it in a little different manner. The Psalms have many examples of this. So Isaiah is saying look to the rock from which you have been cut. And where ~~is~~ rock ~~xxxxx~~ cut from? From a quarry. So it is natural then to continue, "And to the quarry from which you were ~~xxxxx~~ dug." The people of Israel identified with the term "Rock." They knew of the "Rock" from which water poured forth and sustained their forefathers. They knew of the "Stone" of the Covenant on which was written and given the law. To them rocks or rock played an important part in their heritage. So it was natural for them to think in terms of looking to that "Rock" which for them was their creator and their God.

For us it is natural ~~for~~ to think of the "Rock" being Jesus Christ in addition to the "Rock" which is just God. Jesus spoke of the "Rock" which was to be His Church. So it is only natural to think of "Rock" as Almighty God, a strength and a shelter from the storms of life.

(Illustration of dying Welsh lady and "sinking")

This is the strength you and I need today to face the ordeals of life and to carry us through its storms.

But Isaiah pointed the people back to their father Abraham. He said, (read verse 2). His purpose for this was to show that Abraham was only one person. Yet from that one person ~~xxx~~ all the families of the earth were numbered. When an individual or a group of individuals are involved in very frustrating or trying times there is always the tendency to think, "Well, I am only one. What can one person do?" But you see Isaiah was telling them that from one seemingly insignificant person can forth something as powerful as a whole earth full of people. He points out the comfort which God will bring forth in the future, (read verses 3 and 4). This gives them something to set their sights on. They are given a dream to shoot for and the knowledge that at sometime in the future God is going to right everything and they will have joy instead of sorrow. Hope instead of despair.

He furthered this hope by pointing out, (read verse 5). He didn't promise them that this would take place in their lifetimes. But he gave them that hope which quiets troubled hearts and souls.

But as He always does, God gives them something definite and concrete to look at to prove His point. He says, (read verse 6). Like He told Abraham many years before, "Look at the stars in the sky, and count them. Then know that from you will come forth descendants as numerous as this."

But as great and as vast as the heavens are, it will be done away with and the earth ~~as well~~ as well. Even the inhabitants of the earth will ~~not~~ all die, and only what God gives will last forever. That is His Salvation and His Righteousness. We know this to be the gift of God through Jesus Christ. For these people it was just a dream for the future. For us it is a reality for we have the fulfillment of that prophecy in the New Testament.

(Illustration of Japanese magazine and picture of dull gray butterfly)

1 about us are people who are living in exile either involuntary or self-imposed. These people need the touch of someone who cares. Someone who can bring them back to the Homeland. That someone is Jesus Christ and you and I can be the messengers for Him. It becomes a matter of each of us making ourselves available to be used by Him. But we show forth our love in this way because He first loved us. Let us remember that we are God's "Pet Rock." We must look to the rock from which we have been hewn and to the quarry from which we have been dug. And that Rock is Jesus Christ. It is something like the Chinese mother who was told about the love of God as shown in the death of Jesus Christ on the cross, and she exclaimed, "I've always thought there should be a God like that somewhere." This is the God the people of Israel were looking for as they looked back to the rock Isaiah pointed them to. He is our Rock and our Salvation. Let us not only look to Him, but live for Him, and share Him with all others we meet.



ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Eighth Sunday After Pentecost July 20, 1980  
The Rev. Ralph C. Link, Pastor  
Mr. Gary Butler, Organist and Choir Director  
Mr. Roland Thompson, Saxophone  
Tina Groves and Tracie Groves - Acolytes  
+ + + + +  
ORDER OF WORSHIP - 11:00 A.M.

Prelude

\*Hymn No. 8 "Praise ye the Lord"

\*Ascription

\*Exhortation

\*Confession (In Unison) "O God, who hast brought us into this fellowship with one another through thy Son Jesus Christ; let us be one in thought and mind and spirit. Help us to strive not to be individuals but to be a group of fellow believers. Forgive us in our weakness of turning from thee. Give us strength as we need it in our times of turmoil and frustration. Help us to live in the world, but not to be completely wrapped up in all of it. Make our wills obedient to thine, for we ask it all in Jesus' name. Amen."

\*Kyrrie (Choir, Congregation and Liturgist)

\*Assurance of Pardon - Choral Amen

\*Praise

\*Pastor: Praise ye the Lord!

\*People: The Lord's name be praised.

\*Doxology 551

Who's Who in the Pew

Announcements

Joys, Concerns, and Prayer Requests

Hymn No. 211 "O Jesus, Thou Art Standing"

Call to Prayer

Pastor: The Lord be with you.

People: And with thy spirit.

Pastor: Let us Pray

Prayer and Prayer Response

Offering

Offertory

Scripture Response No. 59 (5th verse only)

Scripture: 2 Peter 1:20 - 2:3  
Sermon: "It Sounds Good, But"  
Closing Hymn No. 271 "O Jesus, I Have Promised"

\*Benediction

\*Postlude

+ + + + + \*Congregation Standing + + + + +  
The Lovely Flowers on the Altar have been placed by Mike and Peg Nazaruk to the "Glory of God"  
Serving as Ushers today are: \*Rob Vinroe, Robert Dellen, Randy Dellen and Brian Kennedy.  
Mr. & Mrs. Howard Bolam will greet the Congregation at the door this morning.

Mid Diefendorfer and Dutch Bolam will be visiting the Hospital this week.

Monday 6-8 - Rehoboth Hall is rented - Aerobics

Tues. 10:00A.M. & 6-8 - Aerobics in Rehoboth Hall.

Thurs. 6-9 - Aerobics in Rehoboth Hall.

> Hospitalized: Mrs. Bessie Hampton, Mrs. Cyndie Sybert  
Nursery will be provided today by Pauline Fencil, Amy Burns.

Monday - 7:45 P.M. 50th Anniversary Celebration at the V.A. Hospital. The program will include a band concert, worship, group singing and fireworks display. The Congregation is invited to V. A. celebration on The Medical Center lawn.

If you have an string beans over after canning we will need them for the soup in October and Feb. Call Lois Wogan 282-1032.

The Class for 7th to 12th graders: "Does Anybody Here Know Right from Wrong?" started today - you can still join the class.

Anyone wanting to donate sugar for the apple butter - can donate toward the sugar fund. It was purchased at bulk prices this week before it goes up any more. See Ginny Mangel.

We still need quart jars for the apple butter.

The Auction is coming up on September 26th. Hold on to the auction items that you have. If you need them out of your way call Dick Mangel.

> TODAY - short Council meeting after the Service.



"It Sounds Good, But"  
Script 2 Peter 1:20-2:3; Text Jer 28:6-9

Pet pk port Scrip mesag he, othrs preach  
Tol listnrs, no bilt lies, half truths, but Gosp Js Xp  
Vs 20=no proph givn by human means  
vs 21a=addnNo by human will; mean=not man, but G  
vs 21b=insted by men mov H Sp, Spok from G  
vs 2:1=OT times & 2 follo dwn 2 our times  
vs 2=many Bliev bcuz, Sound gud, & mus B blievbl  
Vs 3=will lead astray, but no hav it made, willB paid  
Pet prob knu Heb Scrip & think bak perhap Jeremiah  
28chap gud examp: In 27 tol by G mak woodn yoke &  
wear; lether thing also & this symbolic bondag &  
slavry 2 Babylon King  
He 2 tel serv Nebuchadnezer wilingly, G B with but  
destroy if do not, only hope of surviv  
28:1=here Bgin, & vss 2-3=mesag; custmary king remov  
idol & Isites no idol, so vessels insted  
vs 4=Yok 2B brok, stud 4 slavry & this tak plac 2yrs  
Jer had proph 70 yrs & this short period sound gud  
Vs 6=Evn Jer happy with words  
vs 7=but mesag 4 Haniah, & bak up othr prophs=vs 8  
vs 9=way 2 tel real/fals proph  
Wat he say is=Sound Gud Haniah, But & this wen mesag  
contrary 2 wat G orig sed  
vs 10=Han break yok off Jer & vs 11=reiter mesag  
Jer no argu, but lv presenc  
Vss 13-14=Jer hav furthr mesag from G  
vss 16-17=2 confront Han & tel this  
G no tak kindly 2thos who mak mockry His Word  
Our worl ful voces, perhap uncert times, & this prob Is  
(such man herd claims & proms & took opp 2get evn  
(Lulus man & cow, & auto salesman)  
We can symphthiz farmr, few peop go thru lif no victiz  
Many contradicts=(Illus Age of This or That)  
Whom do we Bliev? Whom trust?  
Mus 1st detrm wat Bliev in; Basic faith wat is it?  
Wat about G? Real? Js Xp? G Flesh? Virgin born?  
Die 4 me person? Aris ded? H Sp? In me?  
As wrestl C how afec thoz aroun; act rt peop Blieveto  
Wat ru mesag Ch? So many clamor, this is way=Cults  
Caus=Easy Blievism, nothing requir, peac aftr comit  
Acpt Js & all rosy examp: & peop read thing in mesag  
(Exempl Dr. Schuller & rich bles, poor damned)  
Preach tel this Bliev contrary Word G & here mus cum  
Wat 'S Word say bout it? No listn Gud Sound, or wat  
wan 2hear: insted, weigh wat sed/wat G sed & accordly  
we want Gud Nus, but only Gud Nus luv of G reveal Js  
Xp in & thru Him; & inspir in hart ea Bliev by a sp  
Let us listn 2 voic aroun us, but let us quest whether  
from G or man

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - JULY 10, 1994

PRELUDE  
GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

YARD SALE JULY 16

DEDICATIONS JULY 17,

\*HYMN  
RESPONSIVE READING  
PRAYER/OFFERING  
\*DOXOLOGY  
PASTORAL PRAYER  
HYMN  
SCRIPTURE: 2 PETER 1:20-2:3  
SERMON: "IT SOUNDS GOOD, BUT!" - ST. PAUL'S, BUTLER 7/20/80  
\*HYMN  
\*BENEDICTION  
\*POSTLUDE

LAIRD - DIRECTOR

JEAN

DEVEMY - FAMILY

VIRGINIA

CHAP 27 JER WRIT COMAN BY G 2MAK WOODN YOK W/LEATHR THONGS EXACT  
LIK PUT ON OXEN

THIS YOKE SYMB OF B UNDR YOKE BONDAG/SLAVRY 2KING OF BABYLON

JER 2TEL PEO 2WILINGLY SERV KING NEBECH NEZZR

PART MESAG WAS=IF PEO NEIGHR LANDS CONSPIR AGIN K NEB,WUD

END UP CAPTIVS & MITEB DESTROYD

ONLY BY SUBMIT 2 KING NEB CUD HOPE 2SURVIV

VS 1=JER EXPL HANGIV A PROPHECY

VSS 2-3=THIS IS MESAG - CUSTOMARY CONQUR KING REMOV IDOLS OF  
CONQUR LAND & TAK 2HIS TEMPLS

THER WER NO IDOLS IN ISR,& SO CUD TAK GOLDN VESSLS OF TEMPL

VS 4=HAN ADD=YOKE WH/STUD 4SLAVRY/BONDAG WAS 2B BROKN FR/NEKS

OF PEO OF ISR & WUD TAK PLAC IN 2YRS FOLO THER CAPTIVITY

JER HAD PROPH THEY WUDB HELD CAPTIVITY 70YRS & HERE THIS PROPH

SAY WUD B ONLY 2YRS

VSS 5-6=JER AGREES W/WORDS HAN & ADDS "AMEN" OF G SHUD BLESS IT

VS 7=JER SAYS -SOUNDS GUD,BUT!! HEAR THE WORD OF THE LORD

VS 8=PROPHS B4 BOTH JER & HAN SPOK OF TH/70YR CAPTIVITY

VS 9=HERE IS TH/PRUF OF A TRU PROPH

VS 10=HAN BCM ANGRY & BRK YOKE OF JER

VS 11=HAN NOW SAY THIS WAT G IS GOING 2DO IN 2YRS,NO MOR

JER C'S NO PT IN ARGU W/SOMEONE NO HEAR & WALKS AWAY

VSS 12-13=G HAS FURTHER WORDS 4JER & TELS GO BAK,SPK 2 HAN AGIN

MESAG WAS 2B YOKES OF IRON INSTED OF WORD=HARD LABOR

VS 14=G REITERATES HARSHNES OF TH/SLAVRY 2NEB & BABYLON

VSS 15-16=HERE IS TRU PROPHECY FR/GOD

VS 17=G DUZNT TAK 2KINDLY 2PEO SPK IN HIS NAM WHO R FALS PROPHS,  
OF TEACHRS, OR PREACHRS

HANANIAH WAS A FAKE,A FALSE PROPH LIK SO MANY WE HAV 2DAY

WE LIV IN AN AGE OF EASY BLIEVISM & SHUD KNO WEN SUMTH SNDS 2GU

2B TRU, IT USUALY IS

WE HEAR ALL SORTS OF CLAIMS/PROMISES,GET CHEATD ETC.

(ILUS OF FARMER SELLING COW TO CAR SALESMAN)

WE R INVOLV IN MANY CONTRADICTINS 2DAY

WHOM DO WE BLIEV?? WHOM DO WE TRUST???

MUS START W/GOD

WHO IS HE?? WAT DO WE KNO BOUT HIM??

DO WE DOUBT HIS EXISTENC? IF SO, THER IS 1ST PROB 4US

HOW DUZ THINGS HEAR, CUM 2US FR/THE WORLD SQUAR W/G'S WORD??

DO WE KNO MUCH BOUT BIBL?? WAT DO WE BLIEV BOUT IT??

WAT DO WE KNO OF JS XP?? WHO WAS HE?? HOW WAS HE BORN??

WHY DID HE DIE?? DID HE ACTULY RISE FR/THE GRAV??

HOW BOUT TH/CHURCH WE BLONG TO?? WAT DUZ IT PREACH/Teach???

DUZ IT REMAIN TRU TO TH/BIBL?

(ILLUSTRATION OF DR.,WOMAN PATIENT & TRUTH OF MOTHERS "GASTRITIS")

THE TRUTH IS FOUND ONLY IN GOD - JS PRAY=THY WORD IS TRUTH

HIS TRUTH IS COMPLETE & WE MUST SEEK HIM ONLY

TUNE OUT TH/WORLD,TH/NEWS,ETC. ALL OF THEZ WIL LIE JW 12/7

SCRIP: 2 PETER 1:20-2:3; SERM: "IT SOUNDS GOOD, BUT!"

PETER SPK THIS PORTIN SCRIP BOUTMESAG BIN PREACH

TOL LISTNRS NO BILT ON LIES/HALF TRUTHS- BUT TRU GOSPL JS XP

VS 20=PT OUT NO SCRIP GIVN BY MERLY HUMAN MEANS

VS 21A=NOT DUN THRU THINK/IDEAS OF MEN

VS 21B=MEN MOVD BY G,& THUS ABL 2SPK 4 GOD

( ? 2:1=WANTS GIV WARN EVN ODD TEST THER FALS PROPHS

VS 1B=SUM AMONG THEM THIS MENT THEN & INTO FUTUR LIK TODAY

VS 1C=RESULTS OF WAT THEY WIL DO

WIL PREACH/TEACH HERSYS CONTRARY TO SALV THRU JS XP

VS 2=HIS PREDICTIN - WIL LEAD MANY PEO ASTRAY W/FALS WORDS

VS 3=WAT THEY SAY WIL SOUND SO GUD,IT MUSB BLIEVBL

THEY WILB DESTROYD BCUZ G IS NOT ASLEEP ACORD 2PROMS BOUT  
SUCH PEO & ACTS

PETER KNU SCRIP,ESPEC OT & KNU OF PROPHS LIK JEREMIAH

JER 28 IS GUD EXAMP WAT PETER TALK BOUT



"It Sounds Good, But"

Scripture: 2 Peter 1:20-2:3 N.A.S.B.

Text: Jeremiah 28:6-9

Peter was speaking in this portion of Scripture about the message which he and the others had been preaching. He told his listeners that it was not built upon lies or half-truths, but was the true gospel of Jesus Christ.

He points out first of all, that there is absolutely no prophecy given in Scripture which was given by merely human means, (verse 20). He adds to this by stating that "no prophecy was ever made by an act of human will," (verse 21a).

He means by this that all prophecy as given in God's Word was not done through the ideas or thinking of mere human beings. It was done instead, "By men, moved by the Holy Spirit," and these men, "Spoke from God," (verse 21b).

But now Peter comes to a warning he wants to share with his readers and listeners. Beginning in the second chapter verse 1 he says, (Read this verse). From this we can understand that there were false teachers and he is referring to the Old Testament times, and there would be false teachers, meaning in the immediate future and on into our day and age. They will bring about heresies that will tear down congregations and denominations; they will even "deny the Master who bought them." He means that they will preach and teach things contrary to salvation through the sacrifice of Jesus Christ for mankind.

His prediction is, "Many will follow their sensuality, and because of them the way of the truth will be maligned; and in their greed they will exploit you with false words;" ~~their judgement~~ <sup>by</sup> He tells of the leading astray ~~of~~ these people because what they will be saying will sound so good, it must be believable, ~~But~~ (verses ~~2:2-3a~~ 2:2-3a). But he points out they will be destroyed and regardless of how it may seem they have it made, God is not asleep according to His promises about such people and acts, (vs 2:3b).

It is very likely that Peter knowing the Hebrew writings as well as the lives of the Prophets, was thinking back to several instances to be found in their writings. One such prophet was the man Jeremiah. In the 28th chapter is a good example of what Peter was talking about



Jeremiah had been commanded by God in the chapter preceeding this, chapter 27, make a wooden yoke as was worn by oxen, along with the leather thongs attached which kept them from slipping off the neck of the beast of burden. He was to wear this yoke which was symbolic of being under bondage or slavery to the King of Babylon. Jeremiah was to tell the people to willingly serve King Nebuchadnzzar. ~~and~~ Part of this message was that if the rulers of the neighboring lands joined together and conspired against the King of Babylon, they would not only end up as captives, but might be destroyed. Only by submitting to King Nebuchadnezzar could they hope to survive.

So we begin to read in the first verse, (read this). Here is his message, (read verses 2-3). It was customary for a conquering king to remove the idols of the conquered land and take them to his temples. But in the case of Israel, there ~~were no idols~~ were no idols, so the next thing that could be taken was the golden vessels of the Temple. But Hananiah had more to add to this prophecy and he goes on, (read verse 4). He points out that the yoke, which stood for slavery and bondage was going to be broken from the necks of the people of Israel. This was to take place within two years following their captivity. Jeremiah had prophesied that they would be held in captivity for 70 years, and here is this prophet proclaiming that the length of time will only be 2 years.

Jeremiah is happy to agree with these words and he adds his "Amen" to them, and in fact reflects that God should indeed bless them in this way, (verse 6). But he has a message for Hananiah, (verse 7), and he adds that this message is backed up by many other prophets, (verse 8). He points out that the prophet whose prophecy comes to fulfillment is a true prophet, (verse 9). What he is actually saying to Hananiah is, "What you have said sounds good, BUT." There is always that "BUT" that arises when someone comes along ~~xxx~~ and speaks contrary to what God had originally said. But Hananiah not satisfied that he is wrong at this point, physically takes the wooden yoke from the neck of Jeremiah and breaks it in two, (verse 10). He elaborates on his prophecy that God will fulfill this prophetic word in two years and no more, (verse 11). Jeremiah at this point has no more argument to speak to Hananiah and so he departs from him, Vs 11

But Jeremiah has a further revelation from God and this is what God said to him, (read verses 13-14). He is to confront Hananiah and to tell him that because of his prophecy, the people ~~will~~ will be forced to wear yokes of iron, instead of yokes of ~~wood~~ wood. Things are going to go much harder for the Israelites because of their seeking to follow the advice of Hananiah.

So Jeremiah confronts Hananiah and this is what he says, (read verse 16). He calls him a false prophet and confronts him with the fact that he has lied. For this he must die as decreed by God, (read verses 16-17). Thus we see that God does not take too kindly to those who would make a mockery of His Word. Our world is full of voices. Perhaps it is the uncertain times which create the "easy believism" which we have and the Israelites must also have had. One such man who had heard all of the claims and promises so often made about products had the opportunity to get even:

(Illustration of farmer selling cow to car salesman)

I am sure we can all sympathize with the farmer, because few ~~of these have not been~~ ~~taken in by some~~ people are able to go through life without being victimized at one time or another. An article from "Organized Medicine's Point of View," from 1975 had this to say, (Illustration of this, "Age of this or that")

We can readily see by this that we are involved in many, many contradictions.

~~Who~~ ~~do~~ do we believe? ~~Who can we~~ Whom can we trust? WE must determine just what it is we believe to begin with. This means looking at our basic faith and how it squares with God's Word. What do we first of all believe about God? Do we doubt His existence, or is our faith complete in that area? What do we believe about Jesus Christ? Is He just a historical figure, or is He a real person?

Was He God in the flesh? Did He die for me personally? Was He born of a virgin mother? Did He arise from the dead? What do we believe about the Holy Spirit?

As we wrestle with these issues we can see the importance of each of them and

how it affects those around us. If people look to us as Christians in our messed up society and we live completely contrary to that way of life, we can be pointed out as false witnesses for our Lord. We are doing His cause harm instead of good.



We must also question who has the true message in the churches. There are so many voices clamoring for our attention and telling us, "This is the way." This is why there are so many cults springing forth today. It is caused by people wanting an "Easy Believism." Nothing required. Just join us and all of your problems are over for good. There are actually people preaching today that all you need do is accept Jesus Christ and you will have no more problems. And people are swarming to this type of teaching only to discover that once the commitment is made it is only the beginning of the struggle because then we are at odds with Satan and he begins to create problems which tests our faith. But then there are those who are trying to read into everything something which may not be there in order to foster their own erroneous beliefs. Just this past week I was at a Board of Directors meeting and was involved in a conversation with several of our ministers, ( who shall remain nameless), and one of them was telling about hearing one of the television ministers actually speaking about those with money and material possessions being blessed by God, and those who are poor are cursed because they will not work. I question whether this is actually what was meant, and this fellow interpreted it because of an illustration this minister gave about some carp being scared and others not being scared. I would believe the TV minister was being misquoted, because I happen to know that this fellow doing the talking shows no opposition to some of the basic things the UCC is fostering which are against God's Word. What all of this comes down to is that we examine what we believe in, and we take our stand based on how it compares with God's Holy Word. The Bible. We must continually come back to it again and again. ~~Failure~~ Failure to do this is what is creating and causing the chaos in Christianity today. It isn't a matter of listening for someone to say something which sounds Good because that is what we want to hear. Instead, it is to weigh what is being said with what God ~~has~~ has said, and then acting accordingly. We want to hear Good News because we hear too much bad news every day. But the Good News is the love of God as revealed in and through Jesus Christ and as inspired in the heart of each believer by the Holy



Spirit. Let us listen to the voices around us. But let us question whether they  
e from God, or from man.

October 10, 1910

My dear Mr. [Name]

I have been thinking of you very much lately.

I hope you are well and happy.

I have been thinking of you very much lately.

I have been thinking of you very much lately.

I have been thinking of you very much lately.

I have been thinking of you very much lately.

I have been thinking of you very much lately.

I have been thinking of you very much lately.

I have been thinking of you very much lately.

I have been thinking of you very much lately.

I have been thinking of you very much lately.

I have been thinking of you very much lately.

I have been thinking of you very much lately.

I have been thinking of you very much lately.

I have been thinking of you very much lately.

I have been thinking of you very much lately.

I have been thinking of you very much lately.

I have been thinking of you very much lately.

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Ninth Sunday After Pentecost July 27, 1980  
The Rev. Ralph C. Link, Pastor  
Mr. Gary Butler, Organist and Choir Director  
Tina Groves and Traci Groves - Acolytes  
+ + + + +  
ORDER OF WORSHIP - 11:00 A.M.

Prelude  
\*Hymn No. 20 "God of might, we praise Thy name"  
\*Ascription  
\*Exhortation  
\*Confession (In Unison) "We offer unto thee our  
Father, praise for the gift of thy Spirit. We ask  
for thy Spirit at the times when we are filled with  
doubt; when we are filled with hatred; when we are  
devoid of patience; when we show forth selfishness.  
In all circumstances which are contrary to thy will,  
send thy Spirit to help, to heal, and may we know thy  
forgiveness, through Christ. Amen."  
\*Kyrie (Choir, Congregation and Pastor)  
\*Assurance of Pardon - Choral Amen  
\*Praise  
\*Pastor: Praise ye the Lord!  
\*People: The Lord's name be praised.  
\*Doxology 551  
Who's Who in the Pew  
Announcements  
Joys, Concerns, and Prayer Requests  
Hymn No. 262 "Teach me, O Lord"  
Call to Prayer  
Pastor: The Lord be with you.  
People: And with thy spirit.  
Pastor: Let us Pray  
Prayer and Prayer Response  
Offering  
Offertory  
Offertory Response No. 59 (5th verse only)  
Scripture: Exodus 20:1-17  
Sermon: "IN TRIPLICATE"  
Closing Hymn No. 287 "God of grace and God of glory"

\*Benediction  
\*Postlude  
+ + + + + \*Congregation Standing + + + + +  
The Lovely Flowers on the Altar have been placed by  
Mr. & Mrs. Steve Vargo and Daughters to the "Glory  
of God".  
Serving as Ushers today are: \*Richard Mangel, Don  
Kingsley, Art Carney and Gary Penar.  
Mr. & Mrs. Gottlob Kradel will greet the Congregation  
and Visitors at the door this morning.  
Nursery will be provided today by Mrs. Cyndie Sybert

Robert Dellen and Robert Tait will be visiting the  
Hospital this coming week.  
Monday and Tues, 6-8 and Thurs. 6-9 Aerobics.  
Hospitalized: Mrs. Bessie Hampton and Mr. Harold  
Taylor. Mrs. Weltzel

+ + + + +  
PLANT THE WORD  
We are not expected to germinate the seed--  
Jesus said to plant it; This world's a field in need.  
God does not expect us to cause the seed to sprout--  
He just said to plant it, and plant it all about.  
Jesus never told us to make the seed to grow--  
He just said to plant it, to plant it where we go.  
God does not expect us to make the seed bear fruit--  
Jesus said to plant it, and pray that it will root.  
Jesus does expect us to plant the Gospel Seed--  
Plant it, plant it, plant it, the world's in desperate  
need!  
Plant the seed, and sow it, get much seed in the soil;  
Jesus said the harvest will recompense the toil.  
---Wilma Pendergraft

"In TRiplicate"

Scrip Ex. 20:1-17; Text: Ex 20:1-17;24:12-18;34:1,

28-29

Liv age paprwork, govt form fil our trip; computr bus  
(Illus man & computr request for \$0.00 & result)

Gud examp complicat sytem & prov not quit wat shud B  
(F computr & P no writ lettrs)=sum gud, othr unrelia

Alk fil & mak repor C G's Word giv mutipl of 3's  
Decalogue=10 Words, or 10 C's & red as Scrip,

But fnd 24: & Mos givn Stone, brk Bcuz peop idol

34=Mos comand 2 cum B4 L 4 3rd & duplicat set

Thus G Giv Law In Trip

Shud no alarm us, Bcuz G has dun this many dif ways

Analyse=1st givn vocal, oral 2 impres upon hearing

Then impres upon read, & 3rd impres read agin

(I Bliev had Mos no brok stone, G stil wud giv 3rd tim)

Who mos wickd man Bibl? Mos, brok 10 C's at 1nce

P writ Rom 10:17=Faith cum by hear, & hear by W of G

Latr cud mean Js as Word of G, or writ W of G, or both

As spk 10 C's can C wat P say=1st oral, & mesag 2 hear

Vs 18=peop knu G as power, might & impres them

vs 19=Assur Mos wud Hear wat G says

& this wat G want, & faith made strong Bcuz

Evn tho herd, G want 2 hav 4 them 2 read & B availbl

Gav Mos 2 times=Mos brok 1st set, told 2 cum 4 othr

& P say, & Hear by W of G & we C G made In Trip

Thruout Scrip can C 3B used dif ways

Priests tol do cert thing 3 times

3 days used with cert signif

But G reveal self 3 Persons

1st as Father Almighty & 1 favrit illus Js & Sadds

(Illus He not G of ded, but G of the living)

H Js show G as B Fathr, Almity G, the 1st of TRinty

G reveal Js as 2nd Person=Petr & T, ou art Xp

Regocniz as Anoint from G

Centurion=Truly this was The Son of God=2nd Trinty

Js prom cum 3rd Person & Pentecost powr & mite & men

knu 4 cert this wat Js prom

In spk 2 peop Serm Mt Js say=Think not that I am cum

2 destroy the L & prophs: I am cum not 2 destroy,

but 2 fulfill

Here then compl mean of G giv Law In Trip

It givn 4 hear=Now faith cumeth by hearing,

It givn twic 4 reading=& hearing by the Word of God

All of this shud help us lk G's Law, wat we call 10

C's as B givn not only In Trip by G, but also 2 reveal

G in Trip as F, Son, & H Sp



"In Triplicate"

Scripture: Exodus 20:1-17

Text: Exodus 20:1-17; 24:12-18; 34:1,28-29

We are living in an age of vast amounts of paperwork. Many governmental forms require that they be filled out in triplicate. Computers have ~~been~~ become a big operation as well. Some time ago a man received a bill from a company and the bill had been computerized.

(Illustration of this man, bill for \$0.00, second notice, check and thank you) Here is a good example of our complicated systems proving to not quite what they should be. Another computer was used to prove the Bible recently and when all the data was fed into it, the computer gave forth the information that the Apostle Paul did not write any letters as given in the New Testament. This should help to show us that machines can perform certain tasks, but with others they are unreliable.

But as we look at the method of filing and making reports in multiples of three, find in God's Word that He did just that. We read first the Decalogue, which is a Latin word which actually means, "The Ten Words," but is interpreted to mean the Ten Commandments, and this first reading is found in that portion of Exodus which we read as Scripture this morning. Next we read it in the 24th chapter where Moses is given the stone tablets and he brings them down from the mountain and breaks them. The third time we read of them in the 34th chapter where Moses is commanded to come again ~~for~~ before the Lord so a duplicate set of the Ten Commandments was given for the people.

Here then we have the Lord giving the Law in Triplicate. This shouldn't seem unusual to us, because God has done this in many different ways. But as we analyze this giving of the Law we see that first of all God wanted it impressed upon their hearing. Then secondly He wanted it impressed upon their reading, their sight. And then thirdly He wanted it again impressed upon their reading, their sight. Incidentally, ~~I believe~~ that had Moses not broken the Stone Tablets upon which the Ten Commandments were written, I believe that God would have given them to the people in another third form. Someone has jokingly asked

the question, "Who was the most wicked man in the Bible?" The answer is, "Moses, because he broke all ~~Ten~~ Commandments at once."

But Paul writing at a later time to the church at Rome in the 10th chapter and ~~in~~ the 17th verse said, "Now faith cometh by hearing, and hearing by the word of God." The latter part can mean both the written Word of God, or Jesus Christ as the revealed Word of God. In speaking of these Ten Commandments given by God in Triplicate we see the truth of what Paul was saying. First, they were given by God orally. He spoke the message for all the people to hear. If we look at the following verse we can see that God had greatly impressed the people with His power and might. They wanted Moses to speak to them rather than God, because they were afraid that God was going to destroy them. But they assured Moses they would "HEAR." This is what God wanted from them all along. And it was when they heard, that their faith was made strong and they were blessed by God in their lives.

But then, even though they had heard the Law, God wanted it prepared so they could refer to it and read it for themselves. This would leave no doubt as to what was required of them. So He gave them to Moses on the Stone Tablets. He broke the first set because the people had made an idol to worship. Then God gave them another set of The Law written again on Stone Tablets. Here we can see that God gave the Law in Triplicate, but also the fulfillment of what Paul had said. "Hearing, by the Word of God." This hearing for them took place when they either read the Law for themselves, or they heard it read. In either event it shows the significance of God giving something in Triplicate."

But throughout all of Scripture we can see over and over again this figure "Three" being used in many different ways. The priests were told to do certain things three times. We read quite often of three days having a certain significance. But the "In Triplicate" which God ~~showed~~ showed and revealed Himself most fully was in the evolvment of Himself in "Three Persons." God revealed Himself as the Father to the Patriarchs of ancient Israel. One of my favorite illustrations from Scripture comes from Jesus involved ~~in~~ in a conversation with



a group of men called Saducees. They came to Him with a hypothetical question.

Illustration of "He is not God of the dead, but of the living.")

Here, Jesus shows God to be the Almighty God, the Father. The first of the Trinity.

But then we see God revealed in Jesus Christ as the Second Person of the Trinity Peter, making his bold confession of who Jesus is, says, "Thou art the Christ." He recognized Him as the anointed one to come from God. The Centurion who stood guard at the cross while Life slowly ebbed from Jesus' body, made the statement when He did die, and there was an earthquake and ~~the~~ nature broke forth in its fury, "Truly, this was THE Son of God." He recognized in Him the Son, the Second Person of the Trinity.

But then Jesus promised the coming of Third Person and on the day of Pentecost that Holy Spirit came forth in a manifestation of power and might and men knew for a certainty that although Jesus was no longer walking with them, He was just as much a certainty in this spiritual form, and this was that Third Person of the Trinity.

Jesus, speaking to the people in the Sermon on the Mount told them, "Think not that I am come to destroy the law and the prophets: I am not come to destroy, but to fulfill." Here then was the complete meaning of God giving His Law in Triplicate. It was given for hearing, "Now faith cometh by hearing." And then it was given twice for reading, "And hearing by the Word of God." All of this should help us to look at God's Law, what we call the Ten Commandments as being given ~~repeatedly~~ not only "In Triplicate" by God, but also to reveal God in Triplicate, as The Father, The Son, and the Holy Spirit.



ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Tenth Sunday After Pentecost August 3, 1980  
The Rev. Ralph C. Link, Pastor  
Mr. Gary Butler, Organist and Choir Director  
Mr. Roland Thompson, Saxophone  
Julie Vargo, Sharon Pfabe - Acolytes  
+ + + + +  
ORDER OF WORSHIP - 11:00 A.M.  
Prelude "Prelude on The Gregorian Chant - Deo Gratias"  
\*Hymn No. 30 "Come, we who love the Lord"  
\*Ascription  
\*Exhortation  
\*Confession (In Unison) "Merciful Father, we acknowledge  
and confess our sinful nature; our short-coming and our  
offenses. We have betrayed not only our faith in you,  
but also your faith in us. We have spoken bravely of  
love and compassion, but we have acted out of selfishness  
and indifference. Forgive us, O God, through Jesus  
Christ our Lord. Amen."  
\*Kyrrie (Choir, Congregation and Pastor)  
\*Assurance of Pardon - Congregational Amen  
\*Praise  
\*Pastor: Praise ye the Lord!  
\*People: The Lord's name be praised.  
\*Doxology 551  
Who's Who in the Pew  
Announcements  
Joys, Concerns, and Prayer Requests  
Hymn No. 253 "Take my life, and let it be"  
Call to Prayer  
Pastor: The Lord be with you.  
People: And with thy spirit.  
Pastor: Let us Pray  
Prayer and Prayer Response  
Offering  
Offertory and Response No. 59 (5th verse only)  
Anthem: "The Lord's Prayer" Malotte - Dennis Burnham  
Scripture: Deuteronomy 31:9-13  
Sermon: "IT RHYMES WITH EAR"  
sing Hymn No. 462 "Jesus, keep me near the cross"

\*Benediction  
\*Postlude "Voluntary in G" Anonymous 18th Century  
+ + + + + \*Congregation Standing + + + + +  
The Lovely Flowers on the Altar have been placed by  
Mr. & Mrs. Gottlob Kradel in memory of their "Sisters"  
Hazel Allison and Carrie Litzenberg.  
Serving as Ushers today are Charles Penar, Dan Bosko,  
Robert Knauer and Dave McMillin.  
Elder and Mrs. Harry Fry will greet the Congregation  
and Visitors at the door this morning.  
Lloyd Link and Dave McMillin will be visiting the  
Hospital this week.  
Hospitalized: Mrs. Bessie Hampton, Mrs. Elsie  
Kornrumpf, Mrs. Ann Weitzel.  
6/5/80  
Monday - Women's Mary Prugh Circle Picnic - 6:00 here  
at the Church.  
Today - 1:00 P.M. - William Ohl's Sunday School Class  
Grades 5-6 will be going Swimming Today - Meet at the  
Church at 1:00 P.M.  
Our Soloist this morning is Dennis Burnham - Baritone  
Soloist from Grove City, Who is now starring in  
Franklin Civic Operetta's second production of the  
summer season, "Shenandoah"  
Our Deepest Sympathy to Mr. & Mrs. Dave McMillin's  
in the loss of Dave's Father. ~~Y HAMPTONS~~  
When the Pastor is away during this next month, If  
you need help contact Bea and she will get you in  
touch with someone to help you.  
Chet Stauffer will be filling the Pulpit next Sunday.  
We have 4 good speakers coming while the Pastor is  
away for a well deserved vacation. Don't let your  
Church down by staying away. The Committee feels they  
have selected someone that you all will like and want  
to hear.  
Don't forget we need beans for the freezer for the  
Soup and Salad Days.  
If you would like to donate towards the <sup>sugar</sup>apple butter  
see Virginia Mangel.  
They still need jars (qts.) for the apple butter.

"It Rymes With Ear"

Scrip: Deut. 31:9-13; Text: Deut. 31:13

Gar put dwn ea othr;ex=Brains,trains-litl 1;nose/rose

Thout G Word find rhyme words & Scrip 2day=Ear

Expl: Mos wrot 40yr B4=Ex 17:14; ~~Ex~~ 24:4,7

Num 33:2=jorneys

compl & turn ovr 2 pr & Levits

vs 10=expl Sab yr,7 yr & yr releas=no debts

Feast Tab=7th month,7 day cele;wen Sab yr ea day  
portions Law read 2 all

vs 11=wen settl read 2 all,women,men,children

4us this shud B import 2;but no hav time,read if  
want,no read uf no want & this dwnfall Israel

Josiah Bcum king Bgin reform,Law fnd bury in wall

Peop assem & Law red 2

Utmos import Bibl Bcum import lif Blievr

Xpiantry floundr Bcuz Bibl hav low plac lif peop  
Lettr editor Rev.Ohio & no stres authorty Bibl

Bibl tak 2nd,3rd,4th,5th??? plac of 2many peop

By whos authorty do anything? Man? God?

Who giv patern 4 rite/wrong? Man? God?

I Bliev can do nothing without authorty G & this cum  
from Word

Therefor,Bliev authorty import

But along this G want 2 thing=vs 13

Both Rhyme with Ear=Hear Fear

2 hear is 2 obey if herd propr

2 Fear is 2 Reverenc G,kno as Fthr,God

Sol say=Fear G is Bgin wisdom

Petr sum up both 2nd letr=3:18

Gro Grac=enlarg wat G gav as free gift,sho it,kno it

Knowledg=gro it by Word of G & no just Sunday,everda

H Word shud mak hear,so we obey & liv 4 Him

(Illus Norway pine & stil gro

U & I shud gro 2 very end lif,

Shud read Bibl ever day 2 get 2 truth & then can

Fear G,but wil also Hear & obey.

## "It Rhymes With Ear"

Scripture: Deuteronomy 31:9-13

Text: Deuteronomy 31:13

Perhaps as a child you played the game which amounted to putting one another down. An example would be, "When they passed out brains you thought they said trains and you asked for a little one." The other person might answer, "When they passed out noses, you thought they said **Roses**, and you asked for a big red one." This type of fooling may not be too complimentary, but it was a rhyming type of play and made a person use their faculties to do so.

God used this type of rhyming process but not in the uncomplimentary way we used. Throughout all of His Word we can find portions of Scripture which have a rhyming quality to them.

Take the word, "Ear" as an example. Did you know that with only a few exceptions a word starting with each letter of the alphabet rhymes with "Ear." ~~if we begin at the beginning we can see how this is true. There is no word beginning with~~  
~~with "B" there is hier; B=I=Z=K; meaning~~

Many of these words can point us to what God wants us to be doing. A case in point is found in our Scripture for this morning. But there was a purpose behind this which had taken years to come forth. About 40 years prior to this Scripture God was preparing Moses and ~~His people~~ the Israelites for this time in which they found themselves.

In the 17th chapter of Exodus the 14th verse we read, (read this). Thus, Moses was writing a book of their experiences. Then we read in the 24th chapter, verses 4 and 7, (read these). Here the book was prepared for the people. But then Moses also wrote of their journeyings and we find this recorded in Numbers 33, verse 2, (read this). So now the ~~book~~ book is prepared. Our Scripture then is a record of Moses turning this book over to the priests and the Levites for them to keep. Moses instructs them, (read verse 10). This meant that every 7 years a Sabbatical was declared. This was called the year of release. This meant that all debts were cancelled at this time. The Sabbatical Year opened in the Sabbatical month. This meant that during the 7th month, which was when



the Feast of Tabernacles was celebrated, when this feast was celebrated in the 1<sup>st</sup>, or Sabbatical Year, it was a special celebration. The feast annually was ~~celebrated~~ celebrated for a period of 7 days. Each day of the seven ~~the~~ days of celebration portions of the Law were read to all men, women and children. This is what Moses was telling them to do as we read in verse 11, (read this). This was the command of God and not Moses. This should show us the importance God places upon His Word. We take it so lightly and if we get a chance to read it we will, and if we don't we don't. But according to Jewish ceremonial customs it was to be read and heard at least, completely every 7 years.

But was it kept in this manner? No it wasn't. And this is one of the main reasons why Israel turned from the Lord and were taken into captivity. They completely forgot the Word of God.

We can understand this more fully when we recall that Josiah became King of Judah and began a work of cleansing and reconstruction of the Temple. During the repair of the Temple walls the book of the Law was found hidden in the wall. This brought a response from Josiah that the people should be assembled to hear the Word of the Lord.

It is of the utmost importance that the Bible become as important in the life of every believer as anything he may own or possess. This is why Christianity today is floundering and the church is weak and corrupt. The Bible has taken 2nd, 3rd, 4th or perhaps 5th or 6th place to the other things men believe are more important. I just read this past week a letter to the editor of a magazine about this very thing. The man who is pastor of a church in Ohio wrote to state that he believed we need to ~~gain~~ "rediscover the power of Scripture." But he cautioned that we should not ~~hesitate~~ do this by stressing the "Authority of Scripture." I believe that we cannot do anything else but put forth the "Authority of Scripture." To me this formost and should be what determines our belief.

Who gives us authority to do anything in this life? Is it man? Or is it God? Who is that gives us the pattern of right and wrong for the living of this life? Is it God? Or is it man? You see, when we come at God's Word from this angle

it determines just where we stand. We do not act on anyone's authority except the authority of God and that authority comes directly from His Word. So therefore, the authority of Scripture is important.

But along with all of this is what God wants His people to do is two things which are pointed out by Moses in this particular Scripture. Both of them Rhyme with Ear. In the 13th verse we read, (read this).

God is instructing the people of Israel to read the Word of God to all the people so that they may "HEAR" and "FEAR." Both of these words Rhyme With Ear. The first one has to do with listening. To Hear the Word of God is not just to be able to listen, but to obey. ~~xxxxxxkxxxxxxkxxxxxxk~~ Obedience to God's Word is the response which shows that what has been heard has had an effect upon that person.

The second thing which God wanted from His people was "to learn to fear the Lord their God." This doesn't mean that they were to cringe every time they even thought of God. That is not what God meant. He meant that they were to have reverence for Him. To remember that He was God and that He is Holy. This is the proper fear desired by God from His followers.

Peter summed these two things up in his second letter the 3rd chapter the 18th verse. He said, "But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." To grow in His Grace is to develop in that free gift which God gave to us through His Son Jesus Christ. But also the knowledge of Him. This is derived from His Word. And His Word should make us Hear, so we can obey, and to fear, so we can love Him for what He is.

(Illustration of Norway Pine and still growing )

You and I should be growing to the very end of life. This means to continue to "HEAR" God's Word. Not just on Sunday, but every day through some reading in it to get at God's truth. But it also means to "FEAR" the Lord, to remember that He is God, our Father, and this "FEAR" is actually reverence for Him.



ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Sixteenth Sunday After Pentecost September 14, 1980  
The Rev. Ralph C. Link, Pastor  
Mr. Gary Butler, Organist  
Mr. Roland Thompson, Saxophone  
Tracy McMillin, and Amy Vargo - Acolytes

\*\*\*\*\*  
ORDER OF WORSHIP - 11:00 A.M.

Prelude "Cornet Voluntary in F" Humphries  
\*Hymn No. 335 "Praise the Lord!"

\*Ascription

\*Exhortation

\*Confession (In Unison) "O Lord Jesus Christ who didst  
give Thy life for us that we might receive pardon and  
peace, mercifully cleanse us from all sin, and evermore  
keep us in Thy favor and love, who livest and reignest  
with the Father, and the Holy Spirit, ever one God,  
world without end. Amen."

\*Kyrie (Choir, Congregation)

\*Assurance of Pardon - Choral Amen

\*Praise

\*Pastor: Praise ye the Lord!

\*People: The Lord's name be praised.

\*Doxology No. 551

Who's Who in the Pew

Announcements

Joys, Concerns, and Prayer Requests

Hymn No. 457 "Take time to be holy"

Call to Prayer

Pastor: The Lord be with you.

People: And with thy spirit.

Pastor: Let us Pray

Prayer and Prayer Response "Bow down Thine ear" Davis

Offering

Offertory

Scripture: Jeremiah 20:7-18

Sermon "BONEFIRE"

Closing Hymn No. 2 "How Great Thou Art"

Benediction Choral Benediction "Alleluia!"

Postlude "March"

The Lovely Flowers on the Altar have been placed by  
Grace Riddle in memory of "Loved Ones"  
Serving as Ushers today are: \*Mary Burns, Jean Pflugh,  
Diana Hollefreund and Vivian Wachsmuth.

Deacon and Mrs. Harry Burns will greet the Congregation  
at the door this morning.  
Nursery will be provided today by Mrs. Larry McWilliams,  
Beth and Amy Burns.

Hospitalized: Danny Bosko - Presbyterian Hospital,  
Gottlob Kradel, Irene Holbein - B.C.M. H.

Art Carney and Rod Rensel will be visiting the  
Hospital this week.

The attendance last Sunday was 180

The date has been set for making apple butter - Oct. 11.

Tonight 6:30 - Teachers Training Class - *Rev. Link's OFFICE*

Tonight 7:30 - Informal Worship Service - which will  
be a Bible study on the Gospel of Matthew using the  
book "Meet Your King" Bring your Bible.

Monday - 6:00 - Fidelity Bible Class will have a  
Tureen Dinner. Bring a tureen and own table service.

Monday - 6-9 - Aerobics in Rehoboth Hall.

\*Tuesday - 6-8 - Aerobics in Rehoboth Hall.

\*Monday - 7:00 - Follow-up Committee Meeting

Wed. - : - Youth Choir Rehearsal

Wed. 7:00 - Chancel Choir Rehearsal

Wed. 7:30 - Golden Circle Meeting - Bible Study with

Thurs. 10:30 A.M. - Mary Martha Circle Meeting will

meet at Helen Sheppeck's.

There will be a brief meeting of the LAY LIFE AND WORK

Committee following the Worship Service today.

Bea has a few copies left of those that gave hymnals.

If you would like to have one drop by the office.

Sept. 28 (Sunday after next) 5:30 - Congregational

Dinner in Rehoboth Hall - come out and enjoy

the fun and fellowship. Entertainment will be

provided.

If you are making anything for Meals on Wheels (to be

brought in on Sunday Sept. 28th) they request that

you either make Cup cakes, angel food cake, cookies

or ginger bread. Ann Williams will deliver it all

on the 29th.

Thurs. - 6-9 - Aerobics in Rehoboth Hall.



SCRIP: JER 20:7-18; SERMON: "THE BONEFIRE"  
 (ILLUS GCV RHOD ISLAN, DINNR, CHICKN LADY)  
 THIS COMIT/DETRM JER HAD 2FOLO GOD  
 PROPH AMONG PROPHS-HAB,ZEPH,DAN,EZEK  
 EA SPECIL MESAG FR/G BUT JER STAN  
 ALONE  
 AG MADE UNPOP & BCUZ SUFFR MENTLY,  
 PHYSCLY  
 CAL TRAITR BCUZ PR ISR SHUD SUBMIT  
 2BABYLON  
 IMPRISN/BEATN,LIF ENDANGR MANT TIMES  
 JER,FAITHFL PR/PROPH 40 YRS  
 ALL THIS TIME NEVR WAVR FR/G'S MESAG  
 2THIS STUBORN PEO  
 TIMES HE LIV GRAV & MESAG EVN DARKR  
 & SHUD GIV US IDEA HARD LIF HE LIV  
 CHAP 19, TOL GO HINOM VALY PORTRAY  
 PARBL USE BOTL DEPIC BROKN CONDT.  
 WH/AUDB END RESULT THEZ PEOPL  
 19:14-15=IN TEMPL NOW,MESAG NOT HERD  
 BUT LAND HIM IN TRUBL  
 20:1=PAHUR PR, & SON OF PR & WAS CHIEF  
 OFFCR CHRQ PEAC/QUIET L'S HOU  
 (ILLUS CHAP 29:26 - HIS DUTIES)  
 VS 2=JER BEAT W/40 LAH CROS FEET,  
 THEN STOKS-1PC TIMBR,HOLES HANDS,  
 FEET & HED, BENT DUBL,UNCOMP,PAIN  
 VS 3=SPENT NITE LIK THIS-RELEAS  
 VSS 4-6=PASHUR 2ENDUR SUFFR EXILE  
 VSS 7-8=JER LAMENT HIS LIF & SAY  
 TEL MESAG BUT DAL DEAF EARS  
 V 9=HE SAY PEO GIV HIM SAME NAME  
 A. HE GIV PASHUR - THIS INSULT  
 THER THOZ SEEK HIS DNFAL  
 VSS 11-12=HE KNO WAT G CAN DO  
 VS 13=BCUZ TRUS G CAN PRAIS HIM  
 VS 14-18HIS PAIN/TORMENT OR REMEM  
 OF IT CAUS THIS CRY FRUSTRATIN

# "Bonefire"

Scrip: Jer. 20:7-18; Text: Jer. 20:9

Hay I evr bin misundrstud? I mean really misundrstud  
 pe-aaps son/dottr/wif/hus .otrh=no underst wat say  
 Jer lik this;proph among many othr=Habuk,Zeph,  
 Dan,Ezek=ea own specil mesag  
 But of al Jer stud out as lonly proph,solitar figur  
 Mesag G gav mad increas unpop & sufr phys & mently  
 Cal traitr Bcuz G Gav mesag submit Babylon  
 Put prison,dropwel,beatn abus physic many times  
 Yet 40 yrs faithful 2 task G gav & nevr wavr wat G  
 gav 2 endur with mesag,2 stubborn peop  
 Times lived wer grav,mesag evn darkr & shud tel us  
 sumthin about him & difficult lif he led  
 chap 19-read Jer tol go 2 Hinom valy & portray ther  
 parabl using botl demonstrat wat hap peop Israel  
 vs 14=(Read),interpr  
 Vs 15=mesag G gav=(Read),Bcuz this read 20:1-2 exege  
 Pashhur=pr,s of pr,chief ofcer mantain peac/quiet  
 29:26=say this  
 Wen read beatn=mean 40 lash acros feet,then stock  
 Stocks=1pc timbr,hol neck,hn,feet,bent doubl=painf  
 Jer spent nite & vs 3=releas & renam Pashhur  
 His nam ment=free,glad happy,at ease & now ter alsid  
 Vss 4-6=outcum peop Israel & Pashhur  
 Bcuz his treatment Jer lamen lif vss 4-6;10  
 But realiz G ther=vs 11;cal 2 G=vs 12;prais 2 G=13  
 Curses lif=vss 14-18  
 We C Jer wavr faith,discourag,cal G,prais G,curs lif  
 Run gamut emotions,but cum 2 plac=Vs 9,(read)exeget  
 Regardless wat man say,do,ther Fire Bones no put out  
 (is speak of & bout G it like BONEFIRE & speak re-  
 gardles consequences  
 I wud Blievevr preach feel,exper this & Wats Use?  
 But imposib 2quit,fire bones=BONEFIRE & mus cum 4th  
 Vaction tim relax,reflec,Bialon with G,tak invent  
 But alway sho my inadequacies,& task B4 me & quest  
 (Illus ads appear various papers & misunder statment  
 Thez harmles,but hav U evr bin lik Jer?  
 Illus sevr1 famlys fal part & wat prob=no C,no wantC  
 hav concern pastr=laf,sneer,B Graham blank ch  
 lik Jer frustrat,want remain silent=no can ther Fir  
 But we speak bout mer men & frustrat,think G & how  
 mus griev 2kno peop rejec,laf,sneer His G Grace Js  
 But we mus carry on & convey mesag no matt  
 (I7 is B.H.Carroll & preachr responsibility)  
 I can underst,Bcuz ther is that burdn 4lost,& futil  
 seem sumtim & espec 4 thos no want listn  
 I want 2convey 2U wat Js Xp dun my life & can do 4U  
 But nonosib if want tune out:I feel burn my Bones

BUT IN ALL THIS, HE CUM BAK 2PT, READ--  
 VS 2=HE CANNOT KEEP QUIET  
 MUS SPK MESAG REGARDLES WAT MAN DO  
 REGARDLES HUMILTY HE MUS SUFFR  
 HE MUS SPK G'S MESAG REGARDLES W/CONSEQ  
 IT BURN IN HIM LIK A BONE FIRE  
 I WUD BLIEV THIS BIN EXPR MOS PRYIN WE  
 MAYB BIN UR EXPERIENC TRY SPK FRE, AS  
 RELTIVS TRY GIV GUD ADVIC & HELP  
 LIF FUL OF MISUNDRSTANDINGS  
 SUM R EVN HUMORUS  
 (ILUS ADS & MISQUOTES IN PRINT)  
 THEZ R HARMLES MISQUOTES, BUT HAV U  
 EVR BIN MISUNDRSTUD?? I'M SUR U HAV!  
 BCUZ THIS CAN PERHAP UNDRST WAT JER  
 WAS GO THRU  
 HE STRIV GIV G'S MESAG & WUD NOT  
 HEAR THAT MESAG  
 (ILUS CH, GUD PASTR & PEOP IN NEED,  
 SPRATINS, DIVORCES, HUS/WIVS AT ODDS,  
 CHILDREN DRINK, IN TRUBL, ETC)  
 PASTR TRY HELP, HE LAFFD AT, SEVRL CALL  
 "BILLY GRAHAM OF BLANK CHURCH"  
 HE FELT LIK JER SERV G, NO ONE LISTN  
 BUT JER, MOS PR'S & EVN CH MEMBERS  
 HAV THAT FIRE IN TH/BONES & MUS GO  
 ON  
 (ILUS B.H. CARROLL & PRECHES ROLE)  
 BUT THIS ROLE OF EA US 2SHOW JS XP  
 TO AN UNWILING WORLD/SOCIETY  
 THERE SHUD A BURN W/IN OUR VERY BONES  
 TO B LIVING OUR LIVS AS G DESIRS  
 WITNESS TO THEIR XPIAN FAITH,  
 NOT BY GRT WORKS OR GRT DEEDS, BUT JUST BY ~~XXXX~~ SERVING WHERE-  
 EVER AND WHEN EVER THEY CAN.  
 (ILUS ROBERT INGERSOLL'S AUNT SARAH)  
 LET US LET G IGNITE A SPARK WITHIN US TO SERV HIM & LUV HIM THRU  
 SERVICE  
 AND MAY THAT SPARK BCUM A FIRE BURNING IN OUR ~~ME~~ VERY BONES  
 SO THAT WE LIK JER. MAY LET IT SHINE 4TH IN TH/SERVICE OF  
 OUR LORD & SAVIOR JS XP

MANY PEOP LIV LIVS THAT BEAR

NOT BY GRT WORKS OR GRT DEEDS, BUT JUST BY ~~XXXX~~ SERVING WHERE-  
 EVER AND WHEN EVER THEY CAN.  
 (ILUS ROBERT INGERSOLL'S AUNT SARAH)  
 LET US LET G IGNITE A SPARK WITHIN US TO SERV HIM & LUV HIM THRU  
 SERVICE  
 AND MAY THAT SPARK BCUM A FIRE BURNING IN OUR ~~ME~~ VERY BONES  
 SO THAT WE LIK JER. MAY LET IT SHINE 4TH IN TH/SERVICE OF  
 OUR LORD & SAVIOR JS XP

shar messg with U evn wen no want 2; inc agin cum hom  
 fir my Bones 2Bgin nu Ch Yr & C Nu Ch here; B bout  
 business I & Savr Js Xp  
 Do U hav Fire? Do U hav burdn 4lost? RU wil B

249 South Main Street  
 Butler, PA 16001  
 (412) 282-8533

fil needs cong in comun sorly  
 need 2kno luv G thru Js Xp?  
 Do U ~~want~~ kno wat is 2feel  
 unabl contain self Beuz luv  
 Js Xp burn within U?  
 If not need 2pray G giv  
 BONEFIRE  
 This shud B Ur prayr & mine  
 ea day

Lik Jer may all us  
 cum 2say=Vs 9(READ)

## Leighton Ford Butler Crusade

in cooperation with the Billy Graham Crusades

Butler Intermediate High School Auditorium  
 October 14-21, 1979

Dear

Enclosed please find a list of people from your congregation who served  
 as counselors for the Leighton Ford Butler Crusade. I would like you to  
 get people from this list who would be willing to teach a Nurture  
 class. I will leave the selection of these people to your own discretion.  
 Needless to say we need people who are not only qualified to teach, but those  
 who are committed and enthusiastic to help new Christians grow.

There are to be Nurture classes which may be held in your church or in  
 individual homes. Please stress that we are not striving to make the people  
 taught members of your congregation since of necessity some of them may be  
 from other congregations. Our task is to NURTURE these people in their faith  
 and that is all.

The Nurture class will be held November 15, at 7:30 P.M. at St. Paul's l ted

# Leighton Ford Butler Crusade



*in cooperation with the Billy Graham Crusades*

Butler Intermediate High School Auditorium  
October 14-21, 1979

249 South Main Street  
Butler, PA 16001  
(412) 282-8523

Dear \_\_\_\_\_

Enclosed please find a list of people from your congregation who served as counselors for the Leighton Ford Butler Crusade. I would like you to get \_\_\_\_\_ people from this list who would be willing to teach a Nurture class. I will leave the selection of these people to your own discretion. Needless to say we need people who are not only qualified to teach, but those who are committed and enthusiastic to help new Christians grow.

There are to be \_\_\_\_\_ Nurture classes which may be held in your church or in individual homes. Please stress that we are not striving to make the people taught members of your congregation since of necessity some of them may be from other congregations. Our task is to NURTURE these people in their faith and that is all.

The Nurture class will be held November 15, at 7:30 P.M. at St. Paul's United Church of Christ, 120 Walker Ave., Butler, Pa.

I will be looking forward to meeting you and your people at the meeting.  
Thank you for your help in this important matter.

Yours in Christ,

Chairman, Christian Life and  
Witness Committee.

EXECUTIVE COMMITTEE — General Chairman, Rev. Edwin Hartman\*; Special Assistant, Rev. Randolph Bandy\*; Vice-Chairmen, Mr. Vernon Cumberland\* and Mr. Jack Reichart\*; Secretary, Mrs. Charlotte Ferguson\*; Treasurer, Mr. John Wise\*.

Rev. Cassius Armitage  
Major Robert Dries  
Rev. Ralph Link  
Rev. Gordon Powell

Rev. Crea Clark  
Rev. David Goetschius  
Mr. Jack Miller  
Rev. John Wayne Stair

Mr. Ken Cypher  
Rev. Luther Heyde  
Rev. Vance Neal  
Mr. Donald Thomas

Mr. Randy Cypher  
Mrs. Marvalene Heyde  
Mr. Richard Patterson  
Mr. Phillips Wiegand

Mr. Charles Deahl  
Rev. Vernon Holstad  
Rev. Dan Perrin  
Rev. David Wilson  
Rev. William Young

\*Administrative Committee



## "The Bonfire"

Scripture: Jeremiah 20:7-18

Text: Jeremiah 20:9

Jeremiah was a prophet among many other prophets of his day. Some of them were Habbakkuk, Zephaniah, Daniel and Ezekiel. Each one in his own right had a personal contribution to make to the people of Israel. Each of them gave to us inspired messages that we can learn from. But perhaps Jeremiah was somewhat in a class by himself. Of all the other prophets he stands alone as a lonely solitary figure. The message God gave him to deliver made him increasingly unpopular and for this he suffered physically and mentally. He was called a traitor because God had told him to advocate Israel's submission to Babylon. He was put into prison, was beaten and his life was in danger many times. Yet through all of this he was faithful to his prophetic task for 40 years. And in all of this time he never wavered from the message God had given to him to convey to these stubborn people. The times in which he lived were very grave, and the message he gave was even darker. All of this should give us an idea of what a hard and difficult life he led.

Jeremiah had been told by God to go to the Hinnom valley and to portray there a parable using a bottle to depict the broken condition which was going to be the end result for these people. We read this in the 19th chapter, and ~~when~~<sup>we</sup> read in the 14th verse of chapter 19, (read this).  
~~xxxxxxat the 20th chapter xxxxx that he has come~~

Read vs 15. He is now in the Temple and at this point his message is not only not heard, but it lands him in trouble. Pashhur was not only a priest, the son of a priest, but he was the chief officer in charge of ~~getting~~ maintaining peace and quiet in the Lord's house. It was his job as pointed out in Jeremiah 29:26 to "be the overseer in the house of the Lord over every madman who prophesies and to put him in the stocks and iron collar."

We read, vs 2, and this meant that Jeremiah was beaten with 40 lashes across ~~his~~ his feet. Then he was fastened in the stocks which was one piece of timber with holes in it for the feet, the hands and the head. This position almost bent a person double and was not only uncomfortable, but very painful.

Jeremiah spent a night of pain and torture and the next day, vs 3, he was released. Jeremiah speaks to Pashhur and tells him that his name would become, "Magor-missabib." This meant, "Terror on every <sup>SIDE</sup> ~~side~~," or as some translations have it, "Fear on every side." This is a complete contrast to what his real name meant or stood for. Pashhur according to which language you interpret it from meant, "glad, happy, free, at ease," etc. But now he was going to endure all of the suffering of ~~exile~~ and we read this in verses 4-6.

Because of his experience Jeremiah laments his life, (read verses 7-8). He is saying that his life seems to be so futile and the message to fall on deaf ears and unhearing and uncaring people. He goes on to say, (read ~~verses~~ vs 10).

Here the people put the very name he said would be given to Pashhur to Jeremiah. This was a real insult to him, or considered to be so. He knows that there are those who are looking for his downfall but he comes to the point of stating what God can and will do, (verses 11-12). He comes to the point where he can cry out, "Praise the Lord," vs 13. But his pain and torment or the remembrance of it causes him to revert back to a cry of frustration, verses 14-18.

But in all of this he comes back to the point and we read this in verse 9, that he cannot possible keep quiet. He must speak God's message regardless of the consequences. Regardless of what man may do to him. Regardless of the humility he must suffer. It is burning with <sup>IN</sup> him like a "Bonfire."

I would believe that every preacher at some time or another has felt this same way. The desire is there to say, "What's the use?" But it is impossible to remain silent because that message of God is down inside in the inndermost being and it is burning like a fire in the bones and it must come forth.

One of the advantages of an extended vacation is the time to be used for personal reflection. This is one thing I always look forward to. It gives me a time in which I can take private inventory and be alone with God. But it always brings out the inadequacies you have and face.

One thing that perhaps gives us more humor than anything else is the errors which come forth in papers and magazines. Here is a short list of them.

(Illustration of advertisements appearing in various papers).



These are misunderstandings that are harmless. But have you ever been misunderstood in what you have said or done? I am sure that everyone <sup>HAS</sup> is at one time or another. We can sort of understand then what Jeremiah was going through. Here he was striving to help these people by giving them the message directly from God and they could not, or perhaps we should say, "Would not," hear that message. In fact, they lashed out in anger and punished him for it.

I know of several families, (not of this congregation), who are undergoing tremendous problems. Separations, divorces, husbands and wives at complete odds. Children drinking, in trouble and the list goes on. But they cannot see what is the root cause. ~~They have been spoken to and tried to~~ They have had the benefit of a concerned pastor, but he is laughed at. Several of them have called him, "The Billy Graham of blank church." The frustration of that pastor has been like that of Jeremiah. He too has seen those around him making fun, and jeering. But like Jeremiah ~~he~~ although he has been encouraged by his inner thoughts and feelings to remain silent he cannot, for there is that fire in his bones. And so he preaches as he is led by God.

But you see we are speaking of human beings, mere men. We need to understand that the sorrow of Jeremiah and anyone who has ever felt this way is actually an echo of how God Himself feels as He sees His people continuing to ignore His message and going on in sin and unbelief. Think how it must grieve our Lord to see His goodness rejected and worldliness take its place.

The burden to share this message must continue to be conveyed by loving pastors. (Illustration of B.H. Carroll and preachers feeling the responsibility)

I can understand what he was trying to say because there is always that burden for the lost, and the seeming futility sometimes of those who don't want to hear or listen. I want to convey to you what Jesus Christ has done in my life and what He can do in yours. But this isn't possible if you want to tune that out. I feel a burning within my very bones to share this message even when I don't really want to. Once again, I have come home with that fire in my bones to begin a new Church Year and to be about the business of our ~~Father~~ Lord and Saviour Jesus Christ. Do you have that fire in your bones? Do you feel



that burden for the lost? For those in need? Are you willing to begin to fill the wants and needs of this congregation in a community that sorely needs to know the love of God through Jesus Christ? Do you know what it is to feel unable to contain yourself because the love of Jesus Christ is burning within ~~in~~ you?

If not you need to pray that God will give you ~~that burning~~ that "Bonefire" This should be the prayer of each of us today and every day. Like Jeremiah, may all of us come to that point today where we can say, "BUT IF I SAY, 'I WILL NOT REMEMBER HIM OR SPEAK ANYMORE IN HIS NAME,' THEN IN MY HEART IT BECOMES LIKE A BURNING FIRE SHUT UP IN MY BONES; AND I AM WEARY OF HOLDING IT IN, AND I CANNOT ENDURE IT."

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Seventeenth Sunday After Pentecost Sept. 21, 1980  
The Rev. Ralph C. Link, Pastor  
Mr. Gary Butler, Organist  
Mr. Roland Thompson, Saxophone  
Beth Hartley, Julie Vargo, - Acolytes  
+ + + + +  
ORDER OF WORSHIP - 11:00 A.M.  
Prelude "Fantasia" Pachelbel  
\*Hymn No. 349 "O For a Thousand Tongues to Sing"  
\*Ascription  
\*Exhortation  
\*Confession (In Unison) "Father, give us the Spirit  
Your Son has promised us; to make us honest people  
again; to know and face the truth; to see ourselves  
and cease from laying our defections at your door; to  
see your only goodness in our desperate need of you.  
Forgive us through Jesus Christ our Lord. Amen."  
\*Kyrie (Choir, Congregation and Pastor)  
\*Assurance of Pardon - Choral Amen  
\*Praise  
\*Pastor: Praise ye the Lord!  
\*People: The Lord's name be praised.  
\*Doxology No. 382  
Who's Who in the Pew  
Announcements  
Joys, Concerns, and Prayer Requests  
Hymn No. 430 "Reach out to Jesus"  
Call to Prayer  
Pastor: The Lord be with you  
People: And with thy spirit.  
Pastor: Let us Pray  
Prayer and Prayer Response "Bow down Thine ear" Davis  
Offering  
Offertory Response No. 518  
Anthem: "Spread Joy" Sleeth  
Trumpet - Clayton N. Gsell  
Scripture Psalm 52  
Sermon: "Fork and Beans"  
Singing Hymn No. 409 "Who is on the Lord's Side?"

\*Benediction Choral Benediction "Alleluia!"  
\*Postlude "Voluntary in D" Avison  
+ + + + + \*Congregation Standing + + + + +  
The Lovely Flowers on the Altar have been placed by  
Mr. & Mrs. Robert Sybert in Loving Memory - Ralph Cooper.  
Serving as Ushers today are: Rob Vinroe, Robert Dellen,  
Randy Dellen and Brian Kennedy.  
Nursery will be provided today by Mrs. Barb Vargo,  
Julie and Amy.  
Hospitalized: Danny Bosko - Pres. Pitts. Irene Holbain,  
Mrs. Ann Weitzel, Mrs. Bernice Nicholas - BCMH.  
Mid Diefendorfer and Dutch Bolam will be visiting the  
Hospital this week.  
Tonight 6:30 - Teachers Training Class  
Tonight 7:30 - Informal Worship Service which will be a  
Bible Study on the Gospel of Matthew. Bring your Bible.  
Mon. - 6-9 - Rehoboth Hall is rented  
Tues. - 6-8 - Rehoboth Hall is rented 8-? - Volleyball  
Thurs. - 6-9 - Rehoboth Hall is rented  
Bring anything you have in after 9 on Thurs. for the  
the auction on Friday night at 7:30 P.M. Bring items  
to the Rehoboth Hall only to get in.  
Wed. - 7-9 Choir Rehearsal. (Chancel)  
We would like to thank Clayton Gsell for playing the  
trumpet in this morning's anthem. He is a sonmore  
at Westminster College. Mr. Gsell is a music Educa-  
tion Major concentrating in voice.  
Next Sunday - Hymnal Dedication.  
Next Sunday - Our donations of cup cakes, Angel food  
cake, cookies or ginger bread for Meals on Wheels.  
Radio each Sunday 8:30 A.M. - WBUT AM/FM.  
Next Sunday - Our Congregational Dinner - Fun - Fellow-  
ship.  
We still need Tomatoes for the Soup-at least 120 quarts.  
Call Lois if you can donate any tomatoes.  
Sat. - Sept. 27 - Conference room of Rehoboth Hall will  
be used by Penn West Conference meeting from 10-3.  
Oct. 5 - 11:00 - Communion; 7:30 - (altar) Communion.  
If the stoles are in for the new Robes they will be  
dedicated.  
Elder and Mrs. Charles Penar will greet the Congregation  
and visitors at the door this morning.

**COMMUNITY BIBLE CHURCH  
OF SAGAMORE**

September 27, 1998

PASTOR RALPH LINK

WORSHIP SERVICE 11:00am  
SUNDAY SCHOOL 9:30am

GREETINGS AND JOYS OF THE WEEK

ANNOUNCEMENTS

PRAYER REQUESTS

**\*\*HYMN**

OFFERING PRAYER

OFFERING

**\*\*DOXOLOGY**

PRAYER AND PRAYER REQUESTS

HYMN

SCRIPTURE: Psalm 52

SERMON: "Fork and Beans"

**\*\*INVITATIONAL HYMN**

**\*\*BENEDICTION**

SO GLAD YOU COULD JOIN US.....

At the close of the service the invitation is extended to each worshipper to respond to God's leading for your life. The invitation gives the opportunity to accept Christ, to pray, to meditate, or to seek counseling. The altar is open to everyone. The Pastor will assist you if you so desire.

**\*\* Please stand**

**ANNOUNCEMENTS  
OF THE WEEK.....**

*TAKING ORDERS VEG SOUP/APPLE BUTTER  
SEE MARGIE OR JOANNE*

\* Please keep the BILO receipts coming every little bit adds up.

*LORD'S SUPPER NEXT WEEK*

**HAPPY BIRTHDAY...**

September 29-----Jennifer Lingenfelter

**HAPPY ANNIVERSARY...**

TO ANYONE WHO WE MIGHT FORGET  
PLEASE LET US KNOW IF WE HAVE.

*HOWIE = CANCER*

*LYNN*

*UNPICKEN - PEG, KATHIE*

*BILL - CANCER*

*MICHAEL*



"Fork And Beans"

Scripture: Psalm 52; Texts: Ps/ 52:1, 2,3-4,8,9

Expl: Dav run from Saul; go 2 Nob; lie 2 Abimelech; ask food, weapon; Abim giv consec bred, Gol sword; Doeg Hed herdsman S, C Dav; Dav go in2 hid & escap S.

S angry caud this & Brate soldirs; remin Dav no abl gi poses, mak oficrs & they no let him kno Jon/Dav

Doeg C chanc mak pts & inform S this/ conspir S sumon Abim & quest; Abim anser truth & S ordr kiled Ordr Doeg 2do & duz; cary furthr kil al pr Nob/fams Al this record 1 Sam 21-22, Dav inform by son Abim & he lament this, bcuz knu caus this by lies etc.

(Illus girl, fork & fingrs)=Think bout this moment Expl=knu had mastr this & no excus & this no want do

Bibl pt Bcuz G giv sumthin, no mean use all time Tong pt out this way, yet, sum think must wag

All 4going bout Dav lead 2 Ps 52=Part this soro 4 lie & caus deth Abim, priests, famlies Nob

Also knu sum1 tol S & this caus prob

(Illus indians & whit man speak fork tongue)

This wat D v say Ps 52=Fork tongue, spil beans vs 1=Lk Doeg, posit authorty, prid kno sumthin alone mus spil this & realy rt plac, rt tim=detain sanc & prob ther 4 clens

Prid mus B delt with=in shop, clas, hom, pulp, choir, women grp, athletic field etc=everwher

(Illus yng man award & Mom punctur prid) We need this

vs 2=Gossip & Dav say evil of it; gossip ruin mor livs

(Illus N Dak, wif childrn) but damag dun & no undo

(Illus preachr, steep, pillow etc)

ever1 who gossip mus resolv stop & work at it tempt alway ther 2get juicy bit news 2othrs & soon cum mor than wat is & wen only1 kno it, swel prid

(Illus Jn Wesly, tie & woman gossip)=

vss 3 & 4=Dav spk own exper; we sumtim tel whit lie, or just no complet truth & sumtim thes appear write (Illus accident report Metro lif) & (poem bout this)

Mus remem G want Truth & not falshood from children

Dav compar self 2 Doeg & concl reach VS 8

Dif Btween gr Oliv & 1 gro outsid=cultivat, trim etc

This essenc Bridl tong, 1 held chek

James spk this & spk sho 4th bles & curs

Which cum from us?

vs 9=Dav clos Ps prais & spk tongu of prais

(Illus lepers & sing hymn prais) Our livs shud B lik

We R, 2sho 4th prais 2 G by all do & can do bes by avoid fork tong & Bliev mus alway spil beans

G want disciplin lif from us & wat say & do shud glorify Him daily.

HE KNU HE GAV FALS TESTMONY & THIS CAUS DETH AHIMELECH & 2/  
ALL TH/PRIESTS OF NOB  
BUT ALSO KNU SUMONE HAD SEEN HIM & HAD USED HIS TONGUE 2SPILL  
TH/BEANS 2SAUL BOUT WAT HE SAW  
AM INDIANS SOON LERN AFTR WHIT MAN CUM AMERICA HE CUDNT B TRUSTD  
2F

HAD SAYING = "WHITE MAN SPK W/FORKD TONGUE" - SED 1 THIN DO NOTHR  
DAV WAS SAY THIS BOUT DOEG  
DAV SPK OF 5TONGUES THIS PS

SO DAV SPK 5FORKS DOEG USE 2SPILL TH/BEANS TO KING SAUL  
VS1=DAV ASK QUESTIN OF DOEG WHO MUS BIN SHO HIS IMPORTANC  
SCRIP TEL US THER WAS MAN DETAIND AT SANCTUARY IN NOB - DOEG  
EITHER FUEFIL VOW, OR WAS THER 2B CLENSD  
PROB THER 4CLENSING & WAS AT RT PLAC AT RT TIME & MUS BIN BRAG  
WAT GRT MAN HE WAS THIS SHOWN FORTH PRIDE, BOASTING  
VS 1B=THIS IS TH/SOLUTIN 2DOEG'S & OUR PRIDE ==GOD IS ABUV ALL  
VS 2=DAV SAY THIS IS TH/evil OF GOSSIP

GOSSIP RUINS MOR LIVS THAN ANYTH ELS IN WORLD  
(ILUS MAN IN N DAK, WIFE & CHILDEN & RUMOR BOUT HIM)  
TH/DAMAG HAD BIN DUN & CUDNT B UNDONE IT'S LIK TH/PREACHR -----  
(ILUS PREACHR CHURCH GOSSIP, BELL TOWER, PILLOW & FEATHERS)  
TH/TEMPTATIN IS 2GET TH/JUICY NEWS OUT & THIS SWELLS TH/PRIDE  
OF THE GOSSIPER  
(ILUS JOHN WESLEY, HIS TIE AND WOMAN AND HER TONGUE)  
THE ONLY SOLUTION FOR GOSSIP OR FOR GOSSIPERS IS TO NIP GOSSIP  
IN THE BUD AND DON'T SPREAD IT

NOW DAVID COMES TO ANOTHER POINT IN THIS PSALM WE READ IN VERSES  
VSS 3-4=HE IS SPEAKING FR/HIS OWN EXPERIENCE AS WEL  
SOMTIMES THER R TOL WAT CALLD "LITTL WHITE LIES"

NOT TH/TRUTH, BUT JUS AN EVASIN OF WAT HAPPENED  
(I : ACIDENT REPORTS TO METROPOLITAN LIFE)

WHEN SUMONE WROT A POEM BOUT "TH/WAY OF A LIE" - READ THIS  
G WANTS TRUTH NOT FALSHUD FR/HIS CHILDEN  
VS 8=HERE DAVID COMPARS SELF W/DOEG

WAT IS GREEN OLIV TREE IN HOUS OF GOD?  
IT BIF FR/TREE OUTSID, BCUZ IT TRIMD & PRUND OTHR GRO WILD  
THIS IN ESSENC IS A BRIDLD TONGU, ONE HELD IN CHEK  
JAMES IN NT SAYS FR/SAME MOUTH CUM 4th BLESINGS & CURSINGS  
WHICH CUMS FR/US???

DAV NOW CLOS PS W/WORDS OF VS 9=READ THIS  
HE SPK OF TONGUE SHO 4TH PRAIS TO ALMITY GOD  
(ILUS LEFERS SINGING HYMN OF PRAISE)  
OUR LIVS SHUDR SPENT IN SAME WAY

WE R 2SHO 4TH OUR PRAIS IN EVRTH WE DO  
WE CAN BEST DO THIS BY AVOID TH/FORKD TONGUE & BLIEVING WE  
MUS SPIL TH/BEANS  
G WANTS A DISIPLIND LIF FR/US, & WAT WE SAY & DO SHUD GLORIFY  
HIM DAILY

SCRIP: PS 52; SERMON: "FORK AND BEANS"

DAV WHO WAS AT LATR TIME 2BCUM GRTST KING IN HISTRY ISRAEL,  
WAS REDUCD 2ROLE OF B FUGITIV  
HE WAS RUN 4VERY LIF BCUZ FATHR-IN-LAW KING SAUL SOT 2KILL  
ED CITY OF NOB

NOB BCAM KNO AS "CITY OF PRIESTS," BCUZ MANY FR MADE HOM THE  
WEN DAV CAM 2SANCTUARY HE MET BY PRIEST AHIMELECH  
PR INQUIR WHY DAV CAM ALON & DAV INFORM ON MISSIN 4TH/KING  
THIS WAS LIE, & SHAL C TH/PRIC THIS LIE ENACTD

DAV ASK 4FUD 4MEN WHO WITH HIM  
AHIMELECH GAV CONSECRATD BRED SET ASID 4CEREMONIAL WORSHIP,  
& DAV ASK 4 WEAPON & HE GIV GOLIATH SWORD  
BUT WHIL THEZ EVENT TAK PLAC A MAN NAMD DOEG, TH/CHIEF HERDSMAN  
4SAUL WAS THER

HE OBSERV ALL THIS & MAK NOTE OF IT  
SO DAV MAK GUD HIS ESCAP FR/SAUL, & THIS MADE SAUL VERY ANGRY  
HE EXPRES HIS ANGR 2SERVS & LET THEM KNO HE UNHAP THER ACTIN  
HE REMIND THEM DAV CUDNT GIV POSESINS OR MAK THEM OFFICRS IN TH  
ARMY & YET THEY NO INFORM HIM WEN JONATHON/DAVID CONSPIR 2GETHR  
SO DAV CUD ESCAPE FROM KING SAUL

DOEG HEAR THIS & B WITNES 2DAV & PR AHIMELECH AT NOB,  
HE DECID NOW WAS TIME 2MAK PTS W/KING  
SO HE INFORM SAUL WAT SEEN & HERD

SAUL SEND 4ALL PRIESTS AT NOB  
HE QUEST AHIMELECH & ACUS OF T'EASN BCUZ HE LET DAV GO  
AHIMELECH REMEN SAUL DAV ONE SAUL'S MOS TRUSTD SERVS  
FURTHRMOR AHIMELECH DINT KNO WAT SAUL WAS SAY AT THIS PT  
U C, AHIMELECH BIN LIED 2BY DAV, THERFOR THOT EVRTH UP & UP  
SAUL ORDERD HIS GARDS 2KIL TH/PRIESTS - BUT THEY WUDNOT  
BE ORDER DOEG 2DO IT, & HE 2SAUTRS TH/PRIESTS & KILS 85 OF THEM

CARRY THIS ONE STEP FURTHR, GO 2NOB & UTTERLY DESTROY ALL  
TH/FAMLYS OF TH/PR & THER LIVSTOK OR SO HE THOT  
ONE SON OF AHIMELECH ESCAPD & HE FLED 2FIND DAV  
WEN HE FIND DAV HE REFORPT WAT HAPN & DAV LAMENT BCUZ HE KNU  
HIS ACTINS BROT ABOUT TH/SLAUGHTR OF INNOCENT PEOP  
ALL THIS FND IN 1 SAM CHAPS 21 & 22.

(ILUS LITTL GIRL, PROBLEM W/FORK, & DAD GIV PERMIS USE FINGRS)  
THINK BOUT HER ANGR HER REPLY HAV PROFOUND MEANING  
SHE TOL PEO ATE W/FINGRS ING B4 FORKS INVENT  
HER REPLY "MINE WEREN'T" IMPLY THER NO EXCUS NOT 2USE FORK  
HERE IS UNDRLY IDEA NO STRIV 2MASTR SUMTH BCUZ CAN FAL BAK  
ON USE WATEVR MEANS AT UR DISPOSAL  
OTHR WORDS=DONT DO WAT SHUD, DO WAT EXPEDIENT

TH/BILE PTS OUT JUS BCUZ G HAS GIVN CERT THINGS, DUZNT MEAN WE  
MUS EXERCIS THME 2FULEST EXTENT  
THER ONE MEMBR OF BODY SINGL OUT AS BIGES OFENDR-TH/TONGUE  
BUT SUM PEO R OF OPINION SINC G GIV IT US, MUSB B WAGGING  
THIS UNDRLY THEME WH/PROMPT DAV 2WRIT 52nd PSALM



## "Fork And Beans"

Scripture: Psalm 52

David, who was ~~ix~~ at a later time to become the greatest king in the history of Israel was reduced to the point of being a fugitive. He was running for his very life because his Father-in-law ~~xxx~~ King Saul sought to kill him. He fled to the city of Nob. It was the city which became known as the "City of Priests." Here, many of the priests made their homes. When David came to the sanctuary in Nob he was met by the priest Ahimelech. He inquired why David came alone, and David informed him he was on a mission for the King, which was lie. And he requested food for the men who were with him. At this point Ahimelech gave David the consecrated bread set aside for caremonial worship and gave him the sword of Goliath as a weapon which he asked for. While these events were taking place a man named Doeg, the chief herdsman for King Saul was there. He observed all of this and made a note of it.

So David made good his escape from Saul and this made King Saul very angry. He expressed his anger to his servants who were with him and let them know that he was unhappy with their actions. He reminded them that David could not give them possessions, or make them officers in his army and yet, they did not inform him when Jonathon and David conspired together so David could escape from Saul.

Hearing this, Doeg the servant of Saul who had been a witness to David being helped by the priest Ahimelech at Nob, decided that now was the time to make points with the king. So he informed Saul what he had seen and heard. Saul sent for the priest and all of ~~hixxix~~ the priests at Nob. He questioned ~~xxx~~ Ahimelech about this and accused him of treason because he let David go. Ahimelech reminded Saul that David was one of Saul's most trusted servants, and furthermore he didn't know what Saul was saying at this point. You see, Ahimelech had been lied to by David and therefore he thought everything was on the up and up.

At this point Saul ordered his guards to kill the priests. But they would not.



He ordered Doeg to do it and he slaughters the priest and kills 85 of them.

But he carried this one step further for he went to Nob and utterly destroyed all of the families of the priests and their livestock or so he thought. One son of Ahimelech's escaped and he fled to find David. When he did, he reported to David what had happened and David laments over this because he knew his actions had brought about the slaughter of these innocent people. These incidents are found in 1 Samuel the 21st and 22nd chapters.

(Illustration of little girl, problem with fork, dad says, "Fingers were made before forks." She answers, "Mine weren't.")

Think about that for a moment. The reply she gave has a profound meaning which may not surface at first. Her Dad was giving her permission to not use her fork and to eat with her fingers. He passed it off that people ate with their fingers long before forks were invented. But she gives a classic answer, "My fingers weren't made before forks," thus implying that was no excuse not to use the fork. Involved here is the underlying idea of not striving to master something because you can always fall back on the theory that you really don't have to because there are other means at your disposal. ~~This is the underlying theme of what transpired in the lives of these men of Israel and caused David to write the 52nd Psalm~~

~~He was well aware of what his actions had caused~~

The Bible points out to us that because God has given us certain things it does not mean we must exercise them to the fullest extent. One member of the body is singled out as the biggest offender and this is the Tongue. But some people are of the opinion that since God gave us a tongue it must always be wagging. This is the basis for the underlying theme which prompted David to write the 52nd Psalm. He knew of his own weakness and he knew that he had used his tongue to give false testimony and this in turn brought about the deaths of Ahimelech and all of the other priests of Nob. But he was also aware that someone who had seen him at Nob went back to King Saul and had used his tongue to spill the beans about Ahimelech and David.

The American Indians soon learned after the white man came to America that he

could not be trusted too far. One of their sayings was, "White man speaks with forked tongue." This meant he said one thing and did another. David was saying this about Doeg. And he speaks of 5 tongues in this Psalm, so we are speaking of 5 forks employed by Doeg to spill the beans to King Saul.

In verse 1 he <sup>asks</sup> ~~says~~, "Why boastest thou?" Look at Doeg. He was the chief herdsman of Saul. He may have taken great pride in his position and now to further enhance that position he had to show he was over and above the other servants of Saul. It was a matter of being out in front of the pack. But with all of this pride of knowing what others did not, he wasn't going to admit that at this point he happened to be at the right place at the right time in order to know all of this. Scripture tells us there was a man detained at the sanctuary in Nob. This meant that he was either there because he was fulfilling a vow, or he had to be there until he was cleansed. It is more likely that he was fulfilling the time set aside for cleansing and therefore he was ~~xx~~ showing ~~pride~~ pride when in fact he was just at the right place at the right time. But pride blinds the eyes and deceives the heart and mind. There is pride in the shop, in the classroom, in the pulpit, on the athletic field, in the choir, and in every area of life. It must be dealt with and recognized for what it is, and done away with.

(Illustration of young man getting award and mother puncturing his pride)

In verse 2, (read this), David is saying ~~xxxx~~ this is the evil of gossip. Gossip ruins more lives than anything else in this world.

(Illustration of man in North Dakota, wife and children hung because of it). But the damage was done and could not be undone.

(Illustration of preacher and gossip of congregation, steeple, pillow etc).

The only thing which can be done is for the one who gossips, to resolve to stop doing so. But the temptation is always there to get that juicy bit of news out to others and this also swells the pride in us.

(Illustration of John Wesley and woman and tie, and her tongue).

David says in the 3rd and 4th verses, (read these), and he is speaking from his



own experience as well. We sometimes tell what we like to call little white lies, or it is just not completely the truth, just a small evasion of what really happened. Some of these appear in print from time to time and I ran across what some people put on their accident reports to prove they were right. (Illustration of accident report for Metrololitan Life)

Then someone else wrote a little poem about this, (Illustration of this)

We must remember that God wants truth and not falsehood from His children. David compares himself to Doeg and in the comparison comes to the conclusion as recorded in verse 8. (Read this.) The difference between a green olive tree in the House of the Lord and one growing outside is that of cultivation. The one is pruned and trimmed and tended. The other is growing every which way and in need of care. This in essence would be a bridled tongue, one that is held in check. The New Testament book of James speaks of bridling the tongue. It also says that from the same mouth come forth blessings and cursings. Which are proceeding from our mouths?

David closes this Psalm with the words, "I will praise Thee forever." He is speaking of a tongue showing forth praise to Almighty God. (Illustration of lepers singing hymn of praise)

~~From all of this we can see that~~

Our lives should be spent in the same way. We are to show forth our praise to God by each and everything we do. We can best do this by avoiding the forked tongue and believing we must always spill the beans. God wants a disciplined life from us and what we do and say should glorify Him daily.



ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Hymnal Dedication Sunday September 27, 1980  
The Rev. Ralph C. Link, Pastor  
Mr. Gary Butler, Organist  
Mr. Roland Thompson, Saxophone  
Beth Hartley, Julie Vargo - Acolytes  
+ + + + +  
ORDER OF WORSHIP - 11:00 A.M.  
Prelude "Hymn Medley"  
\*Processional Hymn No. 325 "All hail the power of Jesus'  
\*Ascription name!"  
\*Prayers of Confession Page 423  
\*Assurance of Pardon Page 424  
\*Praise  
\*Pastor: Praise ye the Lord!  
\*People: The Lord's Name be praised.  
\*Doxology No. 382  
Who's Who In the Pew  
Announcements  
Joys, Concerns, Prayer Requests  
Hymn No. 56 "God Will Take Care of You"  
Prayer  
Prayer Response "Bow Down Thine Ear" Davis  
Offering  
Offertory Response No. 515  
Dedication of Hymnals  
Anthem: "Praise the Lord, His Glories Show" Pooler  
Scripture: 2 Chronicles 29:20-30  
Sermon: "PRACTICE MAKES PERFECT"  
Prayer and Lord's Prayer  
\*Hymn No. 363 "To God Be the Glory"  
\*Benediction - Choral Benediction - "Alleluia"  
\*Choral Benediction  
\*Postlude Variations on "Ellacombe"  
+ + + + + \*Congregation Standing + + + + +  
The Lovely Flowers on the Altar were given by  
Paul and Betty Pfabe in honor of their daughter  
Linda's Wedding - Mr. & Mrs. Tom Miller.  
Serving as Ushers today are \*Richard Mangel,  
Don Kingsley, Art Carney and Gary Penar.

Hospitalized: Danny Bosko - Pres. Hosp. - Pitts.;  
Mrs. Ann Weitzel, Mrs. Irene Holbein, Mrs. Bernice  
Nicholas.  
The attendance last Sunday was 185.  
Bob Dellen will be visiting the Hospital this week.  
Nursery will be provided today by Mrs. Karen Hartley  
and Valerie Hartley.  
Mr. & Mrs. Paul Harbison will greet the Congregation  
and Visitors at the door today.  
Tonight 5:30 - Congregational Dinner. We will honor  
Senior Christians - they do not have to bring anything  
to eat. Dave McMillin will be MC. Entertainment will  
be provided as well as other surprises. Bring enough  
food to cover for those who are not required to do so.  
Monday - 7:00 - Budget and Finance Committee meeting.  
Monday - 6-9 - Rehoboth Hall is rented  
Tuesday - 6-8 - Rehoboth Hall is rented; 8-? Volleyball.  
Wednesday - 7:30 - Council meeting.  
Thursday - The Newsletter will be published - please  
have everything in by Wednesday.  
Thursday - 6-9 - Rehoboth Hall is rented.  
Thursday-After 9:00 P.M. Please bring items for the  
Auction to be held on Friday at 7:30 P.M. Come only  
to the ramp on Walker Ave. - Rehoboth Hall entrance.  
Next Sunday - October 5 will be Holy Communion -  
11:00 - (Pew); 7:30 - (Altar): Bible Study following.  
Karen Link is serving as Chairman of the Reservations  
Committee - if anyone would like to help Karen - please  
call her or let her know today. *PA. OF MILLER*  
Gottlob Kradel would like to thank Rev. Link and the  
Congregation for their Prayers, get well cards, and  
flowers while he was in the Hospital.  
Oct. 14 - Tues. - Soup and Salad Day. Tickets are  
available at \$2.50 from the Circle Chairmen and the  
Office. Tickets are available at the door for children.  
Carrots and onions are still needed. Ladies don't  
forget to work on your bazaar items.  
There are still a few copies of those who donated  
hymnals on Bea's desk. If you would like to have  
a copy ask her for it.  
Our congratulations to Mr. & Mrs. Tom Miller who were  
married yesterday.

## COMMUNITY BIBLE CHURCH OF SAGAMORE

October 11, 1998

PASTOR RALPH LINK      WORSHIP SERVICE 11:00am  
SUNDAY SCHOOL 9:30am

GREETINGS AND JOYS OF THE WEEK

ANNOUNCEMENTS

PRAYER REQUESTS

\*\*HYMN-----To God Be the Glory-----# 363

OFFERING PRAYER

OFFERING

\*\*DOXOLOGY

PRAYER AND PRAYER REQUESTS

HYMN-----When Morning Gilds the Skies-----# 322

SCRIPTURE:      2 Chronicles 29:20-30

SERMON:      "Practice Makes Perfect"

INVITATIONAL-----Have Thine Own Way Lord-----#400

BENEDICTION

SO GLAD YOU COULD JOIN US...

At the close of the service, the invitation is extended to each worshipper to respond to God's leading for your life. The invitation gives the opportunity to accept Christ, to pray, to meditate, or to seek counseling. The altar is open to everyone. The Pastor will assist you, if you so desire.

\*\*Please,      and

## ANNOUNCEMENTS FOR THE WEEK...

- **October 16, 1998:** Help is needed to peel apples and make applesauce. Planning to start at 9 am, but plan to come anytime during the day.
- **October 17, 1998:** Early! Early! Early! Apple butter making will start as early as possible. Feel free to come and help whenever you can.
- **October 24, 1998:** The Octoberfest will be held from 11 am to 5 pm. Come and enjoy homemade apple butter and vegetable soup. Food will be served throughout the day. Also, local craftsmen will be displaying their handiwork. It promises to be a day filled with fun and fellowship.
- Orders can still be taken for vegetable soup and apple butter. — X GET THEM

### Happy Birthday...

October 14-----Margaret Bailey

October 16-----Melissa Mikeska

### Happy Anniversary...

Don & Margaret Bailey-----October 17

## THOUGHT FOR THE WEEK...

"Forgiving means to pardon the unpardonable.  
Faith means believing the unbelievable,  
and hoping means to hope when things are hopeless."

BLADOVITCH FAMILY - MOURNING

Script: 2 Chron 29:20-30; Text: 2 Chron. 29:27b

Kind ez 25wen Bgun rein;1st mon. 1st yr Bgin clens  
Temp Inher kingdm disorgan,hvy trib 2 Assyria  
Bgin ref;dest K Ahaz idols,rep doors,repair;men  
rov dirt,filth,debris,gras,weed accum cortyard etc  
vs 18-19=pr Lev report this;Hez gathr ruler & go Hous  
Lord; brot bull,ram,lam,goat neces 4 sacrif  
Whil pr,Lev do this,assem musicin as Dav,Gad,Nath  
& peop 2 sing  
vs 27=read this  
vss 28-30=thus worship continu  
Wat worship? Why need it? Wat caus it?  
(Illus Deptess,misinariys,Indian peop & sacrifice)  
This wat caus wor;Wen offer Bgin,song L Bgin also  
We no sacrif anims,in fac not many sacrifc anything  
G pt out sacrif bring bout wor & we talk duty  
shud B part ever1 lif;wor shud hav sacrif & this o  
of self,mony,talen,abils 4 G's use  
mean giv voic prais,thanksgiv as wel,but equat with  
voices eithr think hav or do not hav  
(Illus Franch monks & gud singr guest)  
G no listn 4mos butiful voic cong & pas/fail othrs  
no fin Bibl mus hav butif voic,or B in mmod sing pr.  
Yet sum peop pas off reasn no sing  
We shud cum prep wor ea Sun whthr want 2 or not  
We shud pray 4=serv,peop,org,pastr,choir,prayrs,mess  
Do U do that? Betr yet,hav U evr dun?  
Need realiz scrip,prayr,serm 4us & not sum1 els &  
need lift hart,voic 2Him in prais  
Why G requir this? Herd Westminster Conf? UP church conf  
We chief end man? Glorify G & S Js Xp & enjoy 4ever  
nevr thot etern & wat ther;usual avoid Bcz deth  
But this lif=practic on field 4etern  
If Ad no sin,no deth,but go 2 etern & glorfy G,How?  
(READ REV 4:10-11; 5:11-13) & then hav perf voic  
tak hart if voic no wat want,but Practic now,B prep  
But also shud sing,lift hart Bcz this lift hart 2Him  
Shud lv outsid,hated,anger,etc & lk H Sp G livs  
cum expec & no B disap,Lv fil G's spirit  
(Illus Toscanini & Beethoven Everything)  
Need echo this & say-G is Everything & shud kno it,  
feel,& serch 4it ea tim cum 2gethr Js Name  
Lik Hez need remov dirt,grim,gras,weed from thez  
Temps of G & need replac tru worship G. Clens hous  
Rem uncleanes by self-exam & confes 2Him;offr sin  
off 4past;prep burnt offr consec self 4 futur;& wen  
determ 2B wholly His lay all self-intrest feet Js &  
then song can Bgin;music 4many us stil Bcz out wil G  
wen lay selfish sinful selvs prostrat B4 Him Song Bgin  
MayB as Hez & Isites=vs 27b READ THIS

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - OCTOBER 11, 1998

PRELUDE  
GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

\*HYMN  
PRAYER/OFFERING  
\*DOCCOLOGY  
PASTORAL PRAYER  
HYMN  
SCRIPTURE: 2 CHRONICLES 29:20-30  
SERMON: "PRACTICE MAKES PERFECT" - ST. PAUL'S, BUTLER 9/27/80  
\*HYMN  
\*BENEDICTION  
COSTLUDE

BLASOVITCH FAY - HOUNNOL  
LIZ & DAUGHTER - NAME LOSS  
TOM - SURGEY  
PEGGY J 3 SURGEY  
DON  
RICHEAT



2/  
(THIS FAMILY FIND FAITH W/SERVIC. BRACHAR  
CHOIR, PEOPLE, & LITTLE BOY SAY, "I THOT  
IT WAS PRETTY GOOD SHOW FOR A QUARTER)  
WE R 2 WORSHIP GOD WE WER CREATED FOR  
THAT  
WESTMINSTER CONFESSIN=(PRESBY)  
"WAT IS TH/CHIEF END OF MAN?"  
"AND TO LIVE HIM FOREVER"  
ETHNITY & WAT WE WIL DO THERE  
THIS LIFE IS PRACTIC FOR ETERNL LIFE  
G HAS GIVEN US VOICES THIS LIFE, & MAYB  
IMPERF, BUT IN ETERNITY WIL PERE  
EARTH WIL PERE & WE WIL WORSHIP GOD  
WHOLELY & COMPLETELY  
SO PRACTIC UR VOICE OF PRAISE EA SUNDAY  
MORN  
PRACTIC NOW BCUZ IT WIL BECOM PERFECT  
THEIR ONE-OTHER REASNS SHUD LIFT HARTS & VOI  
VOICES TO ALMITY GOD  
BCUZ THIS LIFE US GUT EVRDAY LIFE & DWE  
ON THINGS ETERNL  
WORSHIP ON T.S DAY SHUD TIME OF RE-  
FRESH & NOT ANGR/HATED OR OTHER  
THINGS WE OFF BRING INTO G.S HOURS  
ALL WORLDE THINGS SHUD DROP OFF OUTSIDE CH DOOR ON SUN MORN  
AS WE WORSHIP HIM  
WE SHUD IK 4WARD SHAV OUR SPIRITS LIFTED BY G.S HOLY SPIRIT  
IT WIL SUMTH INTO OUR WORSHIP EA WK  
IF WE SHUD CUM EXPECTANTLY ENTER IT WHOL HARTEDLY  
WE HINDER G.S HOLY SPIRIT WHEN WE UNWIL SLIP OUR HARTS COMPLETELY  
TO TH/WORSHIP OF GOD ONE FATHER  
WITH TH/CHIEF OF GOD AND HIS SPIRIT  
(THIS WORSHIPIN & "BEEHOLDIN IS EVERLASTING")  
WE NEED TO ECHO THIS AS WE WORSHIP GOD  
FOR US "GOD IS EVERLASTING" OR HE SHUD  
WE SHUD KNOW THIS, & FEEL IT, & B SERCH FOR IT EA TIME CUM 2GETHER  
IN JS NAME  
"LIK HEZ NEED REMOV GRAS,DIRT,GRIME,WEEDS FR/THREZ LIVES WE CALL  
AND NEED REPING W/THU WORSHIP OF GOD  
CLENS HOURS,SELF-EXAM,BRING OFFERS & LAV ALL SELF-INT AT FEET JS  
WHEN SONG CAN BEGIN - TH/MUSIC MANY STILL BCUZ OUT OF WIL GOD  
NEW LAY SELFISH/HINDL SELAS BAHIM THEN SONG WIL BEGIN  
LIK HEZEKIAH & ISRAELITES - VS 27B

SCRIP: 2 CHRON 29:20-30; SERMON: "PRACTICE MAKES PERFECT"  
K HEZEKIAH 25 WEN BGAN REIGN K OF JUDAH  
INHERIT KINGDM DISORG UNDR HVY BURDN PAY TRIBUT ASSYRIA  
HE BGAN REIGN W/REFORMATIN  
THIS REF BGUN W/DESTRUCT IDOLS K AHAB SET UP  
TH/ BGAN WORK OF CLENS TEMPL  
1. MNTH,OF 1ST YR HIS REIGN REPAIR DOORS TEMPL,PEOPN THEM  
HE REMOVED DIRT/FILTH/DEBRIS  
ALOW ACUMULAT TEMPL AREA  
WHEN THERE WAS GRAS/WEEDS PAYMENTS OF CORTYRDS,THEN NOW RENEWD  
CLENLINES WH/CONDUCTIV 2WORSHIP OF GOD  
SO WEN ALL DUN PRIESTS CUM 2KING & REPORT .....  
VS 18-19=TEMPL PREP/CLEAND AS KING REQUEST  
VS 20=MUS ALSO BIN PREPS RHIN SCENES BCUZ WE READ .....  
VS 21=ANIMALS & ORDERS FR/KING 2SACRIFIC  
WHIL PRIESTS GET SACS REDY,KING ASSEMBL OTHERS .....  
VS 25=MENTIN K DAV, PROPH NATHAN & SEER GAD  
GAD WAS A HISTORIAN DUR K DAV REIGN & ALONG W/NATHAN ENCOURAG  
DAY 2FORM LEVITICAL ORCHESTRA FOR HOURS OF TH/LORD .... SO .....  
VS 26=TH/ORCHESTRA WAS REDY  
VS 27=NOT ONLY TH/BURNT OFF TUK PLAC, BUT PEOPL BGAN 2SING  
VS 28-30=TH/WORSHIP OF GOD HAD BGUN & CONTINUED  
WAT IS WORSHIP? WHY DO WE NEED IT?  
(ILUS MISNARYS IN INDIA & POOR PEOPLE)  
VS 27B=THIS WAT CAUS ISITES 2SING,  
& ALL OTHERS=OFFRINGS & LUV OF GOD  
(EXAMPL=SACRIFICE & WAT IT MEANS)  
IF NEVR FEEL ANYTH WEN GIV/WORK/SERV  
IT PROB NOT SAC  
IF GIV WEN FEEL PINCH,JUS MITEB SAC  
BUT IT 2B SAC TIME/MONY & OF SELVS  
SING INVOLV HERE  
DO WE SING BCUZ GUD VOIC? OR BCUZ  
LUV TH/LORD?  
(ILUS MONKS & VISITING "VOICE")  
G NO LISTN 4BEST VOICES  
HE NO GIV PAS/FAIL 4SINGING  
WE R 2USE WAT G HAS GIVEN US  
WE SHUD CUM PREP 4WORSHIP EA SUNDAY  
DO WE PRAY 4TH/SERVIC EA WK??  
PRAY 4PASTR,PEOP,PIANIST,NEW PEOP?  
DO U EVR PRAY 4TH/WORSHIP SERVIC?  
HAV U EVR PRAY 4SERVIC???  
IF EA STROV WORN 2BES ABILTY,THIR  
WUDB LES SUN AFT FALT FIND WITH THE  
WORSHIP SERVIC THAT MORN  
MANY SUNDAYS MANY PEO HAV ROAST FR  
OR CHOIR,OR HYMNS ETC

"Practice Makes Perfect"

Scripture: 2 Chronicles 29:29-30

Text: 2 Chronicles 29:27b

King Hezekiah was 25 years of age when he began to reign as the king of Judah. He inherited a kingdom which was disorganized and under a heavy burden to pay tribute to Assyria. He started his ~~reign~~ <sup>reign</sup> with a reformation. This reformation began by the destruction of the idols King Ahaz had set up. He then began to work on the cleansing of the Temple. In the very first month of the first year of his reign he re-opened the doors of the Temple and repaired them. He knew the importance of coming to God and worshiping Him. His workmen removed the dirt and filth and debris which had been allowed to accumulate within the Temple area. Where grass and weeds had sprung up in the pavements and the courtyards, there was now a renewed cleanliness which was conducive to the worship of God. When all of this was done the priests and levites came to the king to report it, vss 18-19.

in our Scripture  
then we read that Hezekiah called the rulers and leaders to gether to go to the House of the Lord. But they brought with them the necessary bulls, rams, lambs and goats for the sacrifice. While the priests were getting the sacrifices ready for the worship, he assembled the Levites who played instruments as they had been commanded ~~to do~~ by King David and the prophets Gad and Nathan. But also the people were assembled to sing. So we read in verse 27, (read this) Thus the worship of God began and continued, (read vss 28-30).

What is worship? What causes worship? Why do we need it anyhow? During the depression in India there were a group of struggling missionaries.

(Illustration of these missionaries, the Indian people & sacrifice/service)

This is what caused the Israelites to worship; this is what caused these Indian people to worship. "When the offering began, the song of the Lord began also."

But we don't sacrifice animals as our offerings, in fact not too many people are making a sacrifice in their giving. Yet, this is what God points out ~~that~~

~~that~~ in His Word that sacrifice brings about worship. We are talking about a duty which should be a part of everyone's life. The worship should contain sacrifice. The sacrifice of ourselves, our money, our talents, our abilities



for God's use. This means the giving of our voices in praise and thanksgiving as well. But we equate all of this with the ~~abilities~~ voices we either think we have or do not have.

(Illustration of French Monks and good singer as guest)

God is not listening for the most beautiful voice in the congregation and passing out failing marks on the voices that are not good. ~~xxxx~~ We do not find recorded in the Bible that you must have a flawless voice to sing to the Lord. Nor do we find it stated that we must be in the mood for singing His praises in order to do so. Yet, this is what some people try to pass off as reasons for not singing. We should come prepared to worship each Sunday morning whether we want to or not. We should have spent the time before we come to worship in preparation for it. We should have been praying for the service that it would help to change hearts and lives as God wants it to. We should have been praying for the Pastor that God would speak through him in the prayers, the Scripture and the morning's message. We should have been praying for the organist that God would bring forth the music which will uplift us and direct our thoughts to true worship. We should have been praying for the choir that they would not only sing as they should, but they would serve in this capacity as a ministry in the congregation. We should have been praying that God would take each part of the service and use it for His Glory and not ours. Do you do that? Or better yet, have you ever done that? If we would each strive to do so we wouldn't be so concerned that perhaps the hymns were not quite to our liking today or some other Sunday, or the message didn't ~~mean~~ refer to us, but referred instead to old Mr. So and So. *(JESUS GOD SAVE FOR A QUARTER)* We need to realize that our duty required of us ~~xx~~ by God is to worship Him and use the voices we have to sing His praises. But we may ask why God requires this of us and that is a good question. You may have heard of the Westminster Confession, and it is the confession which is supposed to be that which the United Presbyterian church is founded upon. The opening question of that Confession is, "What is the chief end of man?" The answer is, "Man's chief aim in life is to glorify God and His Son Jesus Christ and to love Him forever."



Perhaps you may have never thought along the lines of eternity and what is to be found there. It is usually a subject many people avoid because it reminds them that we are all heading toward a date with God in His eternal kingdom. But you see, we need to realize that this life we live is merely the practice field upon which we prepare ourselves for eternity. It is here that we form some of the associations which will merely continue in another direction in eternity. We were created to glorify God in all of life. Had Adam chosen to resist the power of evil there would be no death and we would have no need of passing through it. We would be enjoying right now, eternity with God. But we will spend eternity glorifying God. And how do you suppose we will do that? In John's Revelation in the 4th chapter we read, (read vs 10-11). In the 5th chapter we read in the 11th through the 13th verses, (read this). This should tell us that a portion of what we do in eternity will be to worship and glorify God. At that time God will have given to each of His children perfect voices to sing with. So take heart if you feel your voice is not what it should be. But use it, whether you think it is good or not <sup>to</sup> glorify God as we worship Him here on earth. Practice now, so that you and I will be able to sing perfectly in eternity.

But there is one other reason we should sing and lift our hearts and voices in praise to Almighty God. This is because the very singing of His praises lifts our hearts out of the everyday ordinary lives and we dwell on things eternal in God's presence. Worship on the Lord's Day should be a time of refreshing and not anger, or hatred, or other things we bring into His House on Sunday. All of those worldly things should be dropped outside the door and we should look for our spirits to be lifted within us by God's Holy Spirit coming into these lives as we stand before Him. We should come to worship and expect something and we should receive it each week and never be disappointed by not receiving it. But because so many of us enter the Lord's Service half-heartedly or disheartedly, we hinder God's Holy Spirit from coming into all of our lives. We should come expectantly, enter it whole-heartedly, and depart filled with the Love of God and His Spirit.

(Illustration of Toscanini and Beethoven is everything)

need to echo this as we worship God. Except, our exclamation would be, "God is Everything." We should know this, and feel it, and be searching for it each time we come together in Jesus' Name.

Like Hezekiah, we need to remove the dirt and grime, the grass and the weeds from these bodies and lives we call the Temple of God. And we need to replace those things with the True Worship of God. Cleanse the house of the Lord. Remove all of the uncleanness by self-examination and confession to Him. Offer the sin-offering for the past, prepare the burnt offering of consecration of self for the future. And when you have determined to be wholly His, lay all of your self-interests at the feet of Jesus, and then the song can begin.

The music for many of us is stilled because we <sup>are</sup> out of the will of God and out of the accord of what He wants for us. When we lay our selfish sinful selves prostrate before Him, then the song will begin again. May it be with us, as it was with Hezekiah and the Israelites, "When the burnt offering began, the song of the Lord began also."

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
World Wide Communion Sunday October 5, 1980  
The Rev. Ralph C. Link, Pastor  
Mr. Gary Butler, Organist and Choir Director  
Brian Hollefreund, Renea Brown - Acolytes

\*\*\*\*\*  
COMMUNION SERVICE 11:00 A.M.

Prelude "Do Minore" Troppmann

\*Call to Worship - Page 388

\*Processional Hymn No. 387 "We gather together"

\*Ascription

\*Thanksgiving No. 396 A General Thanksgiving

\*Old Testament Lesson No. 23

Joys, Concerns, Prayer Requests

Pastoral Prayer and Lord's Prayer

New Testament Lesson No. 280

Who's Who In the Pew

Announcements

Offering

Offertory Anthem "A Hymn of Joy We Sing" Off. Resp. 515

Anthem "Here, O My Lord"

Sermon: "LOVE FROM ASHES"

Communion Hymn No. 564 "Let us break bread together"

\*The Service of Holy Communion

\*The Call to Confession

\*The Prayer of Confession - Page 418

\*The Assurance of Pardon

\*The Institution and Consecration of the Elements

The Lord's Supper

Distribution of the Bread

Distribution of the Cup

\*The Prayer of Thanksgiving

\*The Hymn of Thanks No. 270

\*Benediction

\*Postlude "Prelude in G Major" Bach

\*\*\*\*\* \*Congregation Standing \*\*\*\*\*

The Lovely Flowers on the Altar have been placed

by Mrs. Louis Zubick in loving memory of her

"Husband" Louis Zubik.

Serving as Ushers today are the Deacons and Elders

that will also serve Communion.

If you would like to have your Comm. card returned to your Church put either Pastor's name or Church name on it

Nursery will be provided today by it.

Voting registration forms can be signed today - Narthex.

Lloyd Link and Dave McMillin will be visiting the

Hospital this week.

Hospitalized: Mrs. Bernice Nicholas, *1922 HULDEN*

Mrs. Betty Carney *ST. PAUL'S*

Tonight - 7:30 - Holy Communion (Altar)

Tonight - following the Service - Bible Study

and at 6:30 - Teacher's Training

Monday - 7:30 - Women's Mary Prugh Circle meeting in

the Kitchenette

Monday - 6-9 - Aerobics in Rehoboth Hall

Tuesday - 6-8 - Aerobics in Rehoboth Hall; 8-? Volleyball

Thurs. - 6-9 - Aerobics in Rehoboth Hall

Friday - 8 - ARC Weiner Roast at Harry Fry's - Bring

your own hot dogs and buns.

Saturday - The Apple Butter Pots will need stirring

come early. Bring your containers on Sunday to take

your apple butter home. By the way we need help

also on Friday getting the apples ready.

Tuesday Oct. 14, Soup and Salad Day - Tickets can be

purchased at \$2.50 from a number of women in the

Church or in the office. Contact Lois Wogan if you

can donate onions, carrots, and fresh peppers or

tomatoes for salads. Keep working on your bazaar

items. If you would like to help and haven't been

contacted please see Evie Kennedy.

Lake Erie Association Meeting (Ladies). Now is

time to make arrangements to go Oct. 29, St. Paul's

Home in Greenville. See notice in the Newsletter.

Contact your Circle Chairman (all the Women in the

Church are invited) Lois, Wogan, Joan Campbell, or

Sara Snow (Chairman) Carpools can be made up to

help share expenses.

There were 187 in Church last Sunday.

We are falling behind in our Budget for 1980. We had

to borrow money from the Benov. Treas. to pay bills

for the month of September. The Church cannot run on

air, - sorry to say.



SCRIP: HOSEA 14:4-9; Rom 5:1-11; SERM: "LUV FR/ASHES"

(ILUS COVENTRY CATHEDRAL/DRESDEN & MINSTRY OF RECONCILIATIN  
#1 to #3)

HERE IS PARALEL TO GOD BUT W/CNE EXCEPTIN

G CREAT MAN OUT OF HIS LUV 2SHAR ETRNTY W/HIM

AV MAN USE OF ALL HE MADE & ALL MAN HAD DO WAS LUV G IN RE-  
JRN & SHAR HIS FELOWSHIP

BUT MAN SHOWD HIS LUV BY TURN BAK ON GOD

THIS CAUS SEPRATIN OR ALIENATIN

BUT G NO CONTENT 2HAV THAT ALIENATIN CONTINUE & SOT 2RECONCIL  
MAN 2HIMSELF

HE DO TIME AFT TIME=JUDG,PROPHS,KINGS,MOR PROPHS,PRS,OTHERS  
BUT ALL 2NO AVAIL

ALL THIS TIME MAN ACT LIK ENEMY 2 GOD

THRU PROPH HOSEA GOD SED=VS 4B=READ THIS

G INDICAT WANT 2B RECONCIL 2THEM

BUT MESAG FRH ON DEAF ~~XXXX~~ UNHEARING EARS

AS FINAL WAY CAM 2ERTH FORM NOTHR HUMN B & THIS WAS JS XP

G IN FLESH,LIV MONG MEN,SHAR OUR LIVS,SHO HOW 2LIV,WAT SHUD DO

BUT 2B AUTHENTIC HAD 2PRUV BY SACRIFIC OUR BHALF

HAD TAK SINS ON SELF & COMPLET TH/ACT OF RECONCILIATIN

THIS WAS CRICFIXIN OF JS XP

AS FINAL PRUF HE AROS FR/GRAV, FR/DED, WALK,APPEAR AMONG MEN

BUT U C THER DIF TWEEN G'S ACTINS AND THOZ OF MAN

G HAS SUMTH DUN 2HIM & HE REACTS W/LIV

MAN HAS SUMTH DUN 2HIM & HE ~~XXXX~~ RETALIATS IN LIK MANNR

THIS WAT P STRIV PT OUT IN ~~XXXXXX~~ CHURCH AT ROME

READ VS 10-11 CHAP 5

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - OCTOBER 4, 1998

PRELUDE

GREETINGS/JOYS/ANNOUNCENETS/PRAYER REQUESTS

SEE LEARN AFTER THSE HAVEN'T HAD PICTURES  
AKFV

\*HYMN

PRAYER/OFFERING

\*DOXOLOGY

PATORAL PRAYER

HYMN

SCRIPTURE: HOSES 14:4-9; ROMANS 5:1-11

SERMON: "LOVE FROM ASHES" - ST. PAUL'S, BUTLER, 10/5/80

\*XXXXX

THE LORD'S SUPPER - INVITATION TO IT

\*H

\*BENEDICTION

\*POSTLUDE

JOSHUA

PEG UNDAKER - 2

MICHAEL FAMILY - MOUNTAIN

BARB HUNK-SINERY

"Love From Ashes"

Script: Mos 14:4b-9; Rom 5:1-11; Tex H 4b; R 10-11

But ul lat fal nite Nov 14,40; full moon; ger bomb lef  
Fr countsid boun4 Engl, sleep city  
8 PM bom Bgin fal, 11hr; 450 ton; 437 bombs  
200 injur; 280 kil; 165 com grav Bcuz mangl, smash  
Td 500,000 almos levl; cath St. Mike demolish  
ext wal, tower & steep l ef; 500 yr old=altr F 4giv  
2 cross=1 burn beam; othr cross nail roof beam  
58 Prov/supt receiv sum W Germ & cal Blud mony & this  
attitud Br peop  
Bcuz this go 2 Germ preach reconcil, luv, 4gives  
But soon discover=wat Bout Dresden & quest wat this:  
discover=800 RAF bomb lev1 Dres; 125,000 approx kil  
Hiro=10,000; mos peop refug Rus atrocities  
Rev. Wms tuk positiv step=ying peop bld hospitl Dres  
\* Ger studs rebld vestrys old cathedral  
Worl wid minstry Reconcil=Cross Nails (C Shirley cross)  
Here parrel 2 G, with 1 excep: G creat man out of luv  
gav everthin & shar fellowship; man sho luv turn bak  
caus sep, alienation; G no content hav aliencontin  
sot 2 reconcil man 2 Self=Judg, prophs, kings, pr, prop  
Hosea 14:4b=I WILL LUV THEM PRELY 4 MY ANGR HAS TURNED  
AWAY FROM THEM  
But mesag fel deaf, unhear ears  
Finl way=cum 2 erth form human & this Js Xp/G flesh  
Purp=sho man how cud liv & shud liv & 2 prov authen  
sacrif on cross on Bhalp  
Finl proof aros from ded & appear, walk among men  
G dif Btween G & man?  
Man has sumthin dun 2him & retaliate & G has sum-  
th' dun & react with luv  
P. y this=(READ VSS 10-11)  
Here meaning of the cross, & here is purp cum L's  
Tabl  
We 2 continu act reconcil; B awar relatship continu  
& no end  
Man retaliate, may 4giv; but if hap agin open warfare  
Wi th G not so!  
All hav sin, cum short gl G & G sot, reconcil 2 Self  
thru Body, Blud L & S'v Js Xp  
continu sin, turn bak, & stil seek reconcil 2 Self  
This purp L's Sup; we cum ea tim remem sacri 4 us  
But also cum & renu reconcil tak plac wen exam livs  
& discover need His continual 4giveness  
(If is Son R Ur Hands clean?)  
Let us ask selv 2day=R my hands clean so I can handl  
this body and blood?

EXPLAIN THEZ VSS

HERE IS TH/MEAN & PURPOS OF TH/CROSS  
HERE IS 2B FND TH/PURPOS OF CUM 2TH/L'S TABLE  
IT IS 2CONTINU TH/ACT OF RECONCILIATIN  
IT 2MAK US AWAH THAT RELATSHIP WIL CONTINU & WIL NOT END w/610  
AN IT IS JUS TH/OPPOSIT  
ONE MAN DIZ SUMTH 2NOTHR, TH/OTHR MAN RETALIATES  
THEN PERHAPS THEY MAYB RECONCILD & 4GIV EA OTHER  
BUT LET ONE OF THEM DO SUMTH 2TH/OTHR & TH/REMEMBRANC OF ANY  
4GIVNES OR RECONCILIATIN IS OVR & DUN WITH  
IT OPEN WARFARE AGIN  
BUT W/GOD THIS IS NEVER SO  
THER OLD POP SONG SEMI-RELIGUS SONG & PART OF TH/WORDS R.....  
"HE ALWAYS SAYS 'I FORGIVES'"  
P PTS THIS OUR IN VS 8=THIS SCRIP - (READ THIS VS/EXPLAIN)  
4ALL HAV SINND & FALLN SHORT OF TH/GLORY OF GOD  
G HAS SOT US & RECONCILED US 2HIMSELF THRU TH/BODY & BLUD OF  
OUR SAVIOR JS XP  
WE CONTINU 2SIN & TURN OUR BAKS ON HIM & STIL HE SEEKS 2  
RECONCIL US 2HIMSELF  
THIS PURP OF L'S SUPPR  
WE CUM EA TIME REMEMBR HIS SAC FOR US  
WE ALOS CUM 2RENEW THAT RECONCILIATIN WH/TAKS PLACE WEN WE  
EXAMIN OUR LIVS & DISCOVER WE NEED HIS CONINUAL 4GIVNESS  
(ILUS OF MEXXXX PASTOR AS BOY, BRED & MOTH= "R UR HANDS CLEAN?)  
LET US ASK THIS OF OURSELVS 2DAY  
APE MY HANDS CLEAN SO I CAN HANDL THIS BODY & BLUD???

## "Love From Ashes"

Scripture: Romans 5:1-11; Hosea 14:4b-9

Texts: Hosea 14:4b; Romans 5:10,11

It was a beautiful late fall evening on November 14, 1940. The full moon was shining brightly in a cloudless sky. The French countryside was quickly left behind as the first wave of German bombers began to cross the English Channel on their way to a rendezvous with an unsuspecting sleeping city in England. At 8:00 P.M. the first bombs began to fall on the city of Coventry and continued for 11 hours as 450 tons of bombs rained on the city and people from 437 ~~of the~~ planes. That night, the entire city went up in flames. Over 800 people were injured and surprisingly only 580 were killed. The intensity of the air raid & the dense population of over 500,000 made this a surprising statistic. But of those 580 killed, 165 were so badly mangled and smashed they were buried in a common grave. But along with the other devastation that night the only English cathedral to be completely destroyed was the Cathedral of St. Michael of the Church of England. When the burning was brought under control all that remained were parts of the exterior walls, the tower and steeple. In just a few hours what had been a house of worship for over 500 years was utterly destroyed. It was perhaps at this point in the plannings of the minds of men that it was determined that when the occasion arose retaliation would take place by the Royal Air Force. ~~Thus it was that in April of 1945 when Germany was all but defeated, the Royal Air Force~~ ~~after the war~~ The man who was the leading clergyman for the cathedral at this time, inscribed on the stone behind the altar at the front of the destroyed cathedral, "Father Forgive." A ~~xxxxx~~ simple cross made of two pieces of the charred roof beams was made and placed on that altar. In front of this was placed a cross ~~xx~~ fashioned from two of the large nails which held the roof ~~xx~~ beams in place.

In 1958 the new Provost, or Superintendent of the cathedral came to Coventry to begin his ministry there. Plans were underway to erect a new cathedral on the site. At this time a substantial gift was received from West Germany for this



purpose. But the attitude of the British people was expressed in the newspapers telling that the ~~exiled~~ new Provost was receiving blood money for the rebuilding. So he decided that ~~in~~ in order to show the appreciation of the British people he would go ~~in~~ throughout Germany preaching the message of love, forgiveness, and reconciliation. But he soon discovered that in almost every church or cathedral he preached ~~in~~ he was asked the question, "What about Dresden?" He didn't know what they were talking about and so he inquired for the answer. The answer proved to be one ~~very horrible~~ he would rather ~~of~~ have not heard.

~~xxxxxx~~ In the spring of 1945 when Germany was all but defeated 800 bombers of the Royal Air Force conducted an air raid on the city of Dresden. This was an industrial city in what is now East Germany which was about the size of the city of Coventry, England. The town was completely leveled, but with it about 135,000 people were killed. This is more than the number killed by the first atomic bomb dropped on Hiroshima where 100,000 were killed. This should give us an understanding of the intensity of this raid using conventional bombs.

Of these people, most were refugees ~~fleeing from the~~ who had fled to Dresden for refuge from the atrocities being committed by the Russians in cities where the Russians had taken over.

When The Rev. Williams learned this information he began to take some positive steps to implement a ministry of reconciliation. A group of young people were sent to Dresden and there they built a hospital for the German people. In return a group of German students came to Coventry and ~~built~~ rebuilt the vestries of the old cathedral. A new cathedral was erected right next to the still standing ruins of the old one. It is a sight to behold to see the one ~~damaged~~ destroyed, and the new one right beside it. It has created a world wide ministry of reconciliation which is symbolized by "The Cross of nails." If you would like to see a replica of this, Shirley is wearing her cross necklace this morning. This ministry has chapters in many principal cities throughout the world. In the United States there are chapters in Cincinnati, Cleveland, and Alabama.

But with a major exception. -3-

Here is a parallel to God. God created man out of His love to share eternity with Him. He gave man the use of everything which He had made. All man had to do was to love God in return and to share His fellowship. But man showed his love by turning his back on God. This caused a separation or alienation. But God wasn't content to have that alienation continue and so He sought to reconcile man to Himself. Time after time He provided for this with Judges, Prophets, Kings, more prophets, priests and others. But all of this was to no avail. All this time man was acting like an enemy to God and what He wanted for man.

Through the prophet Hosea He said, "I will love them freely, for my anger has turned away from them." He was indicating that He wanted to be reconciled to them. But this message fell on deaf and unhearing ears.

As a final way to reconcile man to Himself He came to earth in the form of another human and this was Jesus Christ. This was God in the flesh and His purpose was to live among us sharing life as we know it, showing us how we can live and what we should do and be. But to prove the authenticity of this act He had to sacrifice Himself on our behalf. He had to take our sins upon Himself and thus complete that act of reconciliation. This is the crucifixion of Jesus Christ. As final proof that this had taken place He arose from the dead and appeared and walked among men.

But you see the difference here between man's actions and those of God. Man has something done to him and so he retaliates in like manner. God has something done to Him and He reacts with love. This is what Paul is striving to point out to the people in the church at Rome. He said, (read verses 10 & 11). Here is the meaning and purpose of the cross. Here is to be found the purpose of coming to the Lord's Table. It is to continue that act of reconciliation. It is to make us aware that the relationship still continues, it doesn't end. With man it is the opposite. One man does something to another, the other man retaliates. Then perhaps they may be reconciled and forgive one another. But let one of them do something to the other and the remembrance of any forgiveness or reconciliation is over and done with. It is open warfare again.



But with God this is not so. We have all sinned and come short of the glory of God. God has sought us and reconciled us to Himself through the Body and Blood of our Lord and Saviour Jesus Christ. We continue to sin and turn our backs on Him, and still He seeks to reconcile us to Himself.

This is the purpose of the Lord's Supper. We come each time remembering His Sacrifice for us. But we also come to renew that reconciliation which takes place when we examine our lives and discover we need His continual forgiveness.

(Illustration of Pastor as boy, bread, and mother, "My son, are your hands clean Let us ask this of ourselves today. Are my hands clean so I can handle this body and blood?



ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Twenty-First Sunday After Pentecost October 19, 1980  
The Rev. Ralph C. Link, Pastor  
Mr. Gary Butler, Organist and Choir Director  
Mr. Roland Thompson, Saxophone  
Dianne Zavacky, Chris Andrews - Acolytes

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ORDER OF WORSHIP - 11:00 A.M.

Prelude "La minore" Troppmann  
\*Hymn No. 322 "When morning gilds the skies"

\*Ascription  
\*Exhortation

\*Confession (In Unison) "O Lord, Our Father, we come to you as a people who are a part of the community of believers. We seek your guidance for we know that the Church cannot exist without it. Forgive each member of your Church for their individual and corporate sins. Keep us true to the commitment of upbuilding the Church throughout the world. Keep us from the divisions that separate us from others. And always keep us steadfast in your love, in Jesus name. Amen."

\*Kyrie (Choir, Congregation and Pastor)

\*Assurance of Pardon - Choral Amen

\*Praise

\*Pastor: Praise ye the Lord!

\*People: The Lord's name be praised.

\*Doxology No. 382

Who's Who in the Pew

Announcements

Joys, Concerns, and Prayer Requests

Hymn No. 35 "There is a place of quiet rest"

Call to Prayer

Pastor: The Lord be with you.

People: And with thy spirit.

Pastor: Let us Pray

Prayer and Prayer Response "Bow Down Thine Ear" Davis  
Offering

Offertory Response No. 518

Anthem: "St. Anne"

Croft

Scripture 2 Samuel 14:28-33

Sermon: "ARSON ATTRACTS ATTENTION"

Closing Hymn No. 432 "Softly and tenderly"

\*Benediction Choral Benediction "Alleluia"

\*Postlude "B dur" Sorge (1703-1778)

\*\*\*\*\* \*Congregation Standing \*\*\*\*\*

The Lovely Flowers on the Altar have been placed by

Mrs. Uldene Dodds in memory of "Loved Ones"

Serving as Ushers today are: \*Rob Vinroe, Robert Dellen,

Randy Dellen, Brian Kennedy.

Tonight - 6:30 - Teachers Training - followed by Bible

Study - bring your Bibles. *KITCHENETTE*  
*COPEL OF MATTHEW*

Monday - 7:30 - Fidelity Bible Class meeting in

Kitchenette - Undercroft.

Monday- 6-9 - Rehoboth Hall - Aerobics

Tuesday - 6-8 - Aerobics in Rehoboth Hall: 8- Volleyball

Thurs. - 6-9 - Aerobics in Rehoboth Hall

Coming Up!! - Costume Party - Wed. 29th - dress as your

favorite animal of the Ark. Time 7:00-8:30 P.M.

EVERY WEDNESDAY 7-9 - CHOIR REHEARSAL

Hospitalized: Mrs. Mabel Lippold, Dorothy Forcht - BCMH.

Irene Holbein - St. Francis, Pgh.

Next Month - Our Church is in Charge of wheel-chair patients at Deshon - See Bill Pflugh if you can help out.

William Ohl and Chuck Penar will be visiting the Hospital this week.

WBUT - 8:30 A.M. - Each Sunday morning - Listen to the

Joyful Word - you will hear some familiar voices-

Rev. Link and Paul Pfabe.

The Budget will be gone over the first Sunday of November.

also a copy of the Constitution will be gone over.

There is a petition in the Nartex that certainly is in need of your signature. This petition is against the intrusion of Pornography into our community and it needs to be stopped now.

Elder and Mrs. Harry Fry will greet the Congregation at the door today.

Nursery will be provided today

We will be taking new members into the Church (tentively

Nov. 23rd), if you know of anyone interested in becoming

a member - contact Rev. Link.

ALLEGHENY UNITED CHURCH OF CHRIST  
501 Avery St., Pittsburgh, Pa. 15212  
Charles M. Limpar, Minister  
Carol Dresher, Organist

Phones: Church, 321-1328      Residence, 323-9144

Homecoming Service      October 12, 1980

Prelude - "O Rest In The Lord"      Mendelssohn  
"Come Ye Blessed"      Gaul

Greetings and Concerns

Ringin' of the Church Bells

\*In the Name of the Father, of the Son  
Of the Holy Spirit. (Amen)

\*Call to Celebration and Worship  
L. O come, let us worship and bow down, let us  
kneel before the Lord our Maker  
C. For He is our God, and we are the people  
of his hand and the sheep of his pasture.  
L. O come let us sing unto the Lord, our God!  
C. Let us make a joyful noise to the  
Rock of our salvation.

\*Collect for the Twentieth Sunday after Pentecost

\*Hymn of Praise - No. 475 "Sweet hour of prayer"

Scripture Lesson: II Samuel 14: 28-33

\*Gloria Patri

\*The Apostles' Creed

Anthem - "In The Garden"      Miles-Wilson

The Silent Prayer

The Morning Prayer

Prayer Response (# 501)

The Offering

Offertory Anthem - "Let Us With A Gladsome Mind"  
Richolson

\*Doxology

\*Prayer of Dedication and Commitment

Sermon Hymn No. 467 "I love to tell the story"

The Sermon "ARSON ATTRACT ATTENTION"  
Rev. Ralph Link

The Lord's Prayer

\*The Closing Hymns No. 472 "What a friend"  
No. 479 "There is a green hill"  
No. 464 "Dwell in me"

\*The Benediction

\*Choral Prayer - "God Be With You Till We Meet Again"  
(Congregation singing - Verse only, and Amen)

Postlude - "Postlude In A"      Boely

\*DEPART IN JOY AND PEACE\*  
\*\*\*\*\*

We will use all 3 gospel songs at the conclusion of  
the service

We welcome friends, neighbors, members and former members  
to our Annual Homecoming Service. Everyone is requested  
to register today so we can acknowledge your presence  
and invite you to come again to Allegheny Church.

We warmly welcome Rev. Ralph Link to our Homecoming  
Celebration. He is a former member of St. Paul's

Church on East Street. We are happy to have him as our speaker. He is the pastor of St. Paul's Church, Butler, Pa. His mother, Mrs. Minnie Link, is a member of Allegheny Church.

A Sunday School Staff and Teachers Meeting will be held at the home of Richard and Fern Wagner this coming Tuesday at 7:30 p.m. All teachers planning to attend are requested to meet at Allegheny Church by 7:15 p.m. Transportation will be provided. Plan to attend.

Womens Division of the Pittsburgh Association will hold their Fall Retreat in our church on Tuesday, October 21. Paul Aloyi will be the Retreat Leader and Charles Limpar will serve as the Devotional Leader.

The Memorial Fund has received gifts in memory of Mr. Wilmer Knab from:

Walter G. Kampas	Mr. and Mrs. James McCormick
Mr. and Mrs. Richard Long	Mr. and Mrs. Chet Paul
Mr. and Mrs. Arnold Saunders	Mr. and Mrs. Al Johnson
Mr. and Mrs. George Reuning	Mr. and Mrs. Richard Raymond
Mr. and Mrs. Frank Ekas	Mr. and Mrs. Lawrence E. Maley

Altar flowers are placed today by Mrs. Sarah Dahlinger in memory of departed loved ones

The balance in the Save Our Church Fund is \$1565.70 plus the \$10,000 certificate. Your continued support of this fund will be appreciated.

Church Council will meet on Wednesday, October 15th

During the past month, several areas of the Sanctuary have been repaired and painted. This was a very costly project and has depleted the Building Repair Fund. In order to maintain the building, we find it is necessary to ask for your help to replenish the Building Repair Fund. Envelopes have been placed in the pews for this reason. Please sign or indicate your offering envelope number on these so the office can give you proper credit.



Today's Anthems

I come to the garden alone, while the dew is  
still on the roses,  
And the voice I hear, falling on my ear, the  
Son of God discloses. Refrain

He speaks, and the sound of His voice is so  
sweet the birds hush their singing,  
And the melody that He gave to me within my  
heart is ringing. Refrain

Refrain

And He walks with me and He talks with me,  
And He tells me I am His own;  
And the joy we share as we tarry there  
None other has ever known.

\*\*\*\*\*

Let us with a gladsome mind  
Praise the Lord, for He is kind;  
For His mercies will endure,  
Ever faithful, ever sure.

He, with all-commanding might,  
Filled the new-made world with light.  
For His mercies will endure,  
Ever faithful, ever sure.

All things living He doth feed,  
His full hand supplies their need;  
For His mercies will endure,  
Ever faithful, ever sure.

**COMMUNITY BIBLE CHURCH  
OF SAGAMORE**

**October 18, 1998**

PASTOR RALPH LINK      WORSHIP SERVICE 11:00am  
SUNDAY SCHOOL 9:30am

GREETINGS AND JOYS OF THE WEEK

ANNOUNCEMENTS

PRAYER REQUESTS

\*\*HYMN-----Leaning on the Everlasting Arms-----# 87

OFFERING PRAYER

OFFERING

\*\*DOXOLOGY

PRAYER AND PRAYER REQUESTS

HYMN-----At The Cross-----# 95

SCRIPTURE: 2 Samuel 14:28-33

SERMON: "Arson Gets Attention"

\*\*INVITATIONAL HYMN--When We All Get To Heaven-#123

\*\*BENEDICTION

SO GLAD YOU COULD JOIN US.....

At the close of the service the invitation is extended to each worshipper to respond to God's leading for your life. The invitation gives the opportunity to accept Christ, to pray, to meditate, or to seek counseling. The altar is open to everyone. The Pastor will assist you if you so desire.

\*\* P stand

**ANNOUNCEMENTS  
OF THE WEEK.....**

\* **October 24, 1998:** The Octoberfest will be held from 11am To 5pm. Come and enjoy homemade apple butter and Vegetable soup. Food will be served throughout the day. Also, local craftsmen will be displaying their handiwork. It promises to be a day filled with fun and fellowship.

\* **October 25, 1998:** Daylight Savings Time. Fall Back one hour at 2:00am

\* **November 15, 1998:** A special offering will be taken for purpose of finishing the windows. ✓

\* **November 22, 1998:** Thanksgiving dinner following the Church service. ✓

\* Please keep the BILO receipts coming every little bit adds up.

**HAPPY BIRTHDAY...**

October 24-----Floyd Leydic

**HAPPY ANNIVERSARY...**

SHIRLEY.-  
BEANNO  
PEG-JUNE WEO  
DAVID  
ZELA

"Arson Alerts Attention"  
Scrip: 2 Sam 14:28-33; Text: 2 Sam 14:33

Hear much famly 2day; examp Pres & famly confer Am fam  
Pg Pirates & We R Famly; but not this yr Tanner say  
This AM letus lk famly fal aper seams various reason  
This royl famly no les, famly King Dav grt king  
A? dom=son; disfavr sevr1 reas & liv exil 2yr & scráp  
vs 28=(Illus boy & why need U dad?) & this Ab, but  
decid did need Dad; & no B selfsupor  
vs 29=Kno 1 man ahl get 2 fathr=Joab & send 4 him  
" 30=Comandr-chief & send 4 & no anser  
vs 31=Arson get Attention & Joab want kno why did etc  
vs 32=Ab expl Joab 2B intercesr  
vs 33=Joab do & Ab reunite with Fathr  
This end lik NT story prod son duzn't it?  
But wen compar this story with worl dwn 2 present  
we C it story G & mankind

Men separ from G & liv strang land, it sam story ovr &  
ovr agin; it no chang in 4mat, only actors chang ag2age  
Ordr 4 mank 2get bak hom sum? mus interced their wha  
Bhalf; sum? 2 plead case, but who?

Sinc all men sam separ had 2B sum? specil  
Ab recog Joab specil posit with King & stud gud chanc  
get king attention

So use means Ars 2 Alert the Attnet need 2 get fathr  
Use spectacular method 2gain desur result

& this wat G did 4 mank, but ther tendency 2 eithr  
pas by complet or 2giv 2ndary priority livs  
(Illus Mendelssohn & organ, organist in cahrel)  
This wat authr Heb pt out 7th chap 25th vs (Read)  
Only wen wil let Js Xp hav control our livs can B fill  
music cum from rest G's wundrful luv

( ) no easy Blievism sum wud hav us Bliev  
at Blief with evid Blief is real

It no expec Ab cum hom, B 4giv, & act iresponsibly,  
He did this latr, but 4givnes bas he do wat suppos in  
royl famly & with us, expec we do wat rt in royl fam  
of G, made posib thru interces Soh Js Xp

mean=livs chang, dif, sho luv & help othr find way  
Resul Joab interced brot Ab fac 2fac King & kiss

Fatherly kiss & he was 4giv, accept as Royl son  
(Illus Hemingway, story & Faco 4givn)

We no need wait line C if 4givnes real, 4 G tru Word  
If kno Him, fin proms real & cum 4th Bibl

Dav writ prais G & tel us=Ps 145:17-19 (Read)  
This prom only luv, 4giv Fathr cud mak; no hint hatrd

( ) yaliat, or penanc 2B paid 4 selv; simply cum G in  
sancerty & seek 4givnes, & prom is 1 of compl 4givne

(Illus of Wyoming, sheep outsid fenc & shepherd)  
This pictur G & He seek mank thru Gud Shep agin, agin

Tha+ invit cum hom, ope arm & receiv 4givnes & kiss

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - OCTOBER 18, 1998

PRELUDE  
GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

SPECIAL OFFERING  
(FAMILY THANKSGIVING DINNER, ANNUAL MEETING NOV 22  
MISC. TABLE, CRAFTS U HAVE MADE.  
NEW MEMBERS - LETTERS OF TRANSFER

\*HYMN  
PRAYER/OFFERING  
\*DOXOLOGY  
PASTORAL PRAYER  
HYMN  
SCRIPTURE: 2 SAMUEL 14:28-33  
SERMON: "ARSON GETS ATTENTION" - ST. PAUL'S, BUTLER 10/19/80  
( )  
\*BENEDICTION  
\*POSTLUDE



\*\*\*\*\*

2/  
how littl peopl realiz wat they do wen refus let JS XP HAV  
FUL POSSESSIN OF THE ~~WHOLE~~ WHOLE LIVS  
THEYXXXXXXXXXX  
BY REFUS JS THEY NO LET TH/FUL MUSIC CUM 4TH AS ONLY HE CAN  
ING IT

1. ONLY WEN WE WIL 2LET JS XP HAV CONTROL THEZ LIVS WE CANB  
FILLD W/THE MUSIC WH/CUMS FR/REST IN G'S WONDRFUL LUV

BUT THIS ~~ISNT~~ AN EASY BLIEVISM AS SUM WUD HAV US BLIEV  
IT IS BLIEF W/EVIDENC THAT THIS IS REAL BLIEF

4AB HE KNU HE CUDNT CUM HOM & ACT IRESPONSIBLY  
IN LATR CHAPTRS WE READ THAT HE DID,  
BUT HERE HIS EXPECTATIN & THAT OF HIS FATHR WAS TO TAK HIS  
RITFUL PLAC IN TH/FAMILY

SO IT IS W/US

WEN WE CUM IN2 TH/FAMLY OF GOD WE R EXPECTD 2GIV EVIDENC  
THAT WE BLCNG 2TH/ROYAL FAMILY

THIS MEANS LIVS THAT R DIF,LIVS THAT R CHANGD  
WE R 2B LUVING & SHO 4TH LUV

THIS MEANS TO HELP OTHRS FIND TH/WAY AS WE HAV & TO FEED &  
CLOTHE & LIFT TH/FALLEN AS OUR MASTER HAS TAUT US

JOAS INTROCEDED & AB WAS BROT FACE TO FACE W/HIS FATHR

HE WAS RECEIV BY FATHRLY KISS,A SYMBOL OF HIS ACEPTANCE AS  
A ROYAL SON

HE WAS 4GIVN

(ILUS HEMINGWAY & NOVEL BOUT PACOF & 800 PACO'S SEEK 4GIVNES)

WE DONT HAV WAIT IN LINE 4 G'S FORGIVNES

GOD IS TRU 2HIS WORD

WE CAN FIND HIS PROMS THRUOUT HIS WORD - TH/BIBLE

(DAVID TELLS OF THIS MANY PAALMS,BUT IN 145TH - 17-19=READ

3/  
PSALM 145:17-19

HERE IS TH/PROMISE ONLY A LIVING 4GIVING FATHR CUD MAK  
THER IS NO HINT OF HATRED, OR RETALIATIN, OR PENANCE OR  
ANY OTHR CONDITIN

THER IS NO PRICE 4SALVATIN

IT/ SIMPLY THAT IF ANYONE, THAT IS ANYONE CUMS TO GOD IN  
SIN...RITY & TRUTH & SEEKS HIS 4GIVNESS,

THAT PROMISE IS ONE OF COMPLETE 4GIVNESS

(ILUS WYOMING & SHEEP OUTSIDE OF FENCE, BUT SHEPHERD SEEKING)

THIS IS TH/PICTUR OF GOD

AN OLD HYMN WRITTN IN 1877 HAS THE/LINES OF TH/AUTHOR:

"I SOT TH/LORD, & AFTWRD I KNU

HE MOWD MY SOUL TO SEEK HIM, SEEKING ME;

IT WAS NOT I THAT FOUND, O SAVIOR TRUE;

NO, I WAS FOUND OF THEE."

THIS IS GOD SEEKING TH/SHEEP THRU HIS SHEPHERD JESUS CHRIST

THAT INVITATIN IS THER AGIN & AGIN, OVR & OVR W/OPEN ARMS

"COME HOME & RECEIV TH/KIS OF FORGIVENESS FROM YOUR FATHER"

SCRIP: 2 SAM 14:28-33; SERMON: "ARSON GETS ATTENTION"

(ILUS SUMONE SED BOUT FAMLY LIFE TEACHING PATIENC. ETC)

THIS MORN WIL LK AT FAMLY THAT FAL APART AT SEAMS 4VARIUS REASNS  
THIS ROYAL FAMLY NO LESS, TH/FAMLY OF KING DAVID

DAV HAD SON NAM ABSALOM WHO IN DISFAVR W/HIS FATHR

3 BIN LIV EXIL & THIS WHER SCRIP BGIN THIS MORN

VS 4=HADN'T SEEN/TALKD 2TH/KING HIS FATHR 2YRS

(ILUS LITTL BOY QUESTIN FATHR & ASK, "WHY DO WE NEED U?)

THIS SITUATIN AB, SAW CAPABL B SELF-SUPORT

GOT ON NICELY ON HIS OWN, BUT THIS NOT ENUF

PERHAP FELT WANTB PART OF FAMLY & AFTR 2YR, WANTB BAK HOME

KNU MAN WHO CUD ARANG & THAT JOAB

JOAB COMANDR-IN-CHIEF DAV'S ARMY & TRUSTD BY TH/KING

VSS 29-30=AB WAIT PATIENTLY JOAB NO RESPOND, NOW HAV NOTHR IDEA

TOL SERVUS SET JOAB FIELD AFIRE & THEY DID SO

VS 31=CALMLY STATD, BUT THINK JOAB ANGRY & SHOUT "AB WHY, ETC???"

VS 32=AB EXPL & IS ASK JOAB B INTRCESOR TWEEN HIM & FATHR

VS 33=JOAB CARY OUT AB'S WISHES

THIS STORY LIK OT PRODIGAL SON

BUT IF MAK CP THIS STORY & ALL TH/WORLD 2PRESEN AGE WE C IT

STORY OF GOD & MANKIND

MAN SEP FR/GOD LIV STRNG LAND APART FR/FATHR & THIS STORY OVR &

OVR AGIN, IT NEVR CHANG ONLY TH/ACTORS DO

4MAN 2GET BAK HOM REQUIR INTRCESSIN, SUMONE 2PLEAD THER CAUS

BUT WHO???

SINC ALL MANK IN SAME BOAT, HAD 2B SUMONE SPECIL

AB HAD RECOGNIZ THIS, KNU JOAB & SPECIL POSITIN HAD W/FATHR

JOAB IN POSITIN 2GET TH/KINGS ATENTIN, BUT 1st AB MUS GET

JOAB'S ATENTIN & THUS ARSON TO GET ATENTIN

USE SPECTAC METHOD 2GET DESIRD RESULT

TH'S EXAC WAT G DID W/MANK & FOR MANK

1 THER IS TENDENCY 2EITHER PASUP COMPL OR GIV IT 2NDARY PRIORTY  
IN OUR LIVS

(ILUS FELIX MENDELSON & TH/ORGANIST OF CATHEDRAL)

THIS WAT 53RD CHAP ISAIAH PT OUT= (READ VS 30)

(

"Arson Alerts Attention"

Scripture: 2 Samuel 14:28-33

Text: 2 Samuel 14:33

We hear much about the family today. This year the president convened a seminar on the family in an effort to get notable people together to formulate plans to get the American family back together again.

It was just last year at this time that the Pittsburgh Pirates were being hailed nationwide as the team which was "Family." They had adopted the theme, "We Are Family" and had conducted themselves in that manner. This year Chuck Tanner admitted they didn't win it all because they were not 25 men and a manager playing as a complete family.

let us

This morning ~~we would like to focus on~~ look at a family which was falling apart at the seams for various reasons. This was the royal family no less. The family of the great King David. David had a son named Absalom who was in disfavor with the king for several reasons and we will not go into them at this time because they are several sermons in themselves. But Absalom had been living in exile and this is where we began our Scripture for this morning. We read, (read verse 28).

(Illustration of boy asking father questions and asks, "Then why do we need you? This is approximately the dilemma of Absalom. He had clearly shown that he was capable of being self-supporting. He was getting along quite nicely on his own, But he found that this wasn't enough. Perhaps in the very beginning he felt no need of being a part of the family. But his separation from them for this two year period of time changed his mind and now he was having thoughts of getting back home.

But Absalom knew that ~~he~~ there was one man who could make the necessary arrangements to get his father to see him and that man was Joab. Joab was not just a common ordinary man in David's kingdom. This man had power and was trusted by the King. He was the Commander-in-chief of David's army. So it is we read, (read verses 29-30). Absalom patiently sent his servants to Joab twice but got ~~no~~ no response. So he decided to try another tack.

(Illustration



(Illustration on getting the attention of someone)

o Absalom told his servants to set Joab's barley fields afire. They did this and we read calmly, (verse 51). But I would think that Joab came running and shouting, "Absalom, what's the meaning of setting my field of barley on fire." I would feel that he was rather excited at this turn of events.

So Absalom explains his problem, (read verse 52). He was asking Joab to be his intercessor before his father the King.

Joab does this on behalf of Absalom and we read, (read verse 53).

This story ~~ix~~ reads like the Prodigal Son of the Old Testament, doesn't it?

But when we make comparisons between this story and all of the world right on down to our present age we can readily see that it is the story of God and mankind.

Man was separated from God by sin and was living in a strange land. It is the old story over and over again. It doesn't change in format. Only the actors change from age to age.

But in order for mankind to get back home it required someone to intercede on their behalf. Someone to plead their cause. But who? Since all men were in the same state of separation it had to be someone special. Absalom recognized that Joab was in an outstanding position with the King and thus he stood a good chance of getting the king's attention. So he used the means of Arson to Alert the Attention needed to get to his father. He was using spectacular methods to gain his desired result.

And this is exactly what God did for mankind, but there is that tendency to either pass it by completely or to give it <sup>a</sup> secondary ~~place~~ priority in our lives.

(Illustration of Mendelsohn and organist in cathedral)

This is what the author of Hebrews was pointing out in the 7th chapter the 25th verse. It is only when we are willing to let Jesus Christ have control of our lives that our lives can be filled with the music which comes from resting in God's wonderful love. But this isn't an easy believism as some would have us

believe. It is belief with evidence that this belief is real. It was not expected that Absalom would come home, be forgiven and act irresponsibly. He actually did this if you read later chapters, but his coming home was with the expectation of his taking his rightful place within the royal family. So it is with us. When we come into the Family of God, made possible through the intercession of the Son, we are expected to give evidence that we belong to the Royal Family. This means lives that are different, changed. We are to be loving and to show forth love. This means to help others to find the way as we have and to feed and clothe, and lift the fallen.

The result of Joab interceding with the King brought Absalom face to face with his father. But not only that he was received with the fatherly kiss, a symbol of his acceptance as a Royal Son. He was forgiven.

(Illustration of Hemingway & Paco, 800 of them to see if father forgave)

We don't need to wait in line to see if this forgiveness is for real. God is true to His Word and if we really know Him, we find that out each day as we live. His promises come forth throughout all of the Bible. David writing ~~us~~ in praise of God put forth some wonderful reminders for us. In the 145th Psalm verses 17-19. This is a promise that only a loving, forgiving Father could make. There is ~~xxx~~ no hint of hatred, or retaliation, or penance to be paid as the price for this salvation. It is simply that if anyone comes to God in sincerity and truth and seeks His forgiveness, the promise is one of complete forgiveness.

~~God continually~~

(Illustration of Wyoming and sheep outside fence, but shepherd seeking)

This is the picture of God. It is Him seeking mankind through the Good Shepherd Jesus Christ. That invitation is always there again and again, with open arms, "Come Home and receive the Kiss of Forgiveness."

# Leighton Ford Butler Crusade



*in cooperation with the Billy Graham Crusades*

Butler Intermediate High School Auditorium  
October 14-21, 1979

249 South Main Street  
Butler, PA 16001  
(412) 282-8523

EXECUTIVE COMMITTEE — General Chairman, Rev. Edwin Hartman\*; Special Assistant, Rev. Randolph Bandy\*; Vice-Chairmen, Mr. Vernon Cumberland\* and Mr. Jack Reichart\*; Secretary, Mrs. Charlotte Ferguson\*; Treasurer, Mr. John Wise\*.

Rev. Cassius Armitage  
Major Robert Dries  
Rev. Ralph Link  
Rev. Gordon Powell

Rev. Crea Clark  
Rev. David Goetschius  
Mr. Jack Miller  
Rev. John Wayne Stair

Mr. Ken Cypher  
Rev. Luther Heyde  
Rev. Vance Neal  
Mr. Donald Thomas

Mr. Randy Cypher  
Mrs. Marvalene Heyde  
Mr. Richard Patterson  
Mr. Phillips Wiegand

Mr. Charles Deahl  
Rev. Vernon Holstad  
Rev. Dan Perrin  
Rev. David Wilson  
Rev. William Young

\*Administrative Committee



ST. PAUL'S UNITED CHURCH OF CHRIST

Butler, Pennsylvania

Twenty-Second Sunday After Pentecost October 26, 1980

The Rev. Ralph C. Link, Pastor

Mr. Gary Butler, Organist and Choir Director

Mr. Roland Thompson, Saxophone

Diane Zavacky, Chris Andrews - Acolyte

\*\*\*\*\*  
ORDER OF WORSHIP - 11:00 A.M.

Prelude "Improvisation" Butler

\*Hymn No. 118 "A Mighty Fortress is Our God"

\*Ascription

\*Exhortation

\*Confession (In Unison) "We offer unto thee our Father, praise for the gift of thy Spirit. We ask for thy Spirit at the times when we are filled with doubt; when we are filled with hatred; when we are devoid of patience; when we show forth selfishness. In all circumstances which are contrary to thy will, send thy Spirit to help, to heal, and may we know thy forgiveness, through Christ. Amen."

\*Kyrie (Choir, Congregation and Pastor)

\*Assurance of Pardon - Choral Amen

\*Praise

\*Pastor: Praise ye the Lord!

\*People: The Lord's name be praised.

\*Doxology No. 382

Who's Who in the Pew

Announcements

Joys, Concerns, and Prayer Requests

Hymn No. 526 "Faith of our Fathers"

Call to Prayer

Pastor: The Lord be with you

People: And with thy spirit.

Pastor: Let us Pray

Prayer and Prayer Response "Bow Down Thine Ear" Davis  
Offering

Offertory Response No. 515

Anthem: "Give To Our God Immortal Praise" Malin

Scripture: Romans 1:8-17

Prayer: "NO FAULT COVERAGE"

Closing Hymn No. 617 "Onward, Christian soldiers"

\*Benediction Choral Benediction

\*Postlude "O Praise The Lord With One Consent!" Best

\*\*\*\*\* \*Congregation Standing \*\*\*\*\*

The Lovely Flowers on the Altar have been placed by

Mr. & Mrs. Ed Walker in memory of "Loved Ones"

Serving as Ushers today are: \*Richard Mangel, Don

Kingsley, Art Carney and Gary Penar.

Elder and Mrs. Charles Penar will greet the Congregation and Visitors at the door this morning.

The attendance last Sunday was 178

Bea Tait and Karen Link will be visiting the Hospital this week.

> Hospitalized: Dorothy Forcht, Mabel Lippold and Bob Tait.

Tonight 6:30 - Teacher's Training - followed by Bible Study.

Monday - 6-9 - Aerobics in Rehoboth Hall.

Tuesday - 6-8 - Aerobics; 8:00 - Volleyball

Wed. - Youth Choir 6:30 - Chancel Choir 7-9

Thurs. - Aerobics 6-9

> Wednesday Evening - Costume Party for the Church School.

Those who signed up to bake cookies- please bring them.

> If you would be interested in learning sign language as

a means of communicating with the deaf, you are asked

to indicate this by signing the sheet in the office. This

will be a ten week course for which there is no charge.

We would like to have a class of from ten to twelve.

Nursery will be provided today by Mrs. Karen Vensel

and Wendy Stalker.

We wish to Congratulate Alvin and Evelyn Shakely on

their 40th Anniversary - which they will celebrate

on Tuesday - Oct. 28th.

Mrs. Bernice Nicholas would like to thank the Congre-

gation for their cards, prayers and visits while she

was in the hospital.

During the Month of November our Church has charge of

wheelchair patients at the V. A. Hospital. See Bill

Pflugh if you can help during the month of November.

Under Shepherds will be calling on you - Christian

Enlistment Sunday Nov. 9.

**COMMUNITY BIBLE CHURCH  
OF SAGAMORE**

October 25, 1998

PASTOR RALPH LINK      WORSHIP SERVICE 11:00am  
SUNDAY SCHOOL      9:30am

GREETINGS AND JOYS OF THE WEEK

ANNOUNCEMENTS

PRAYER REQUESTS

\*\*HYMN-----#

OFFERING PRAYER

OFFERING

\*\*DOXOLOGY

PRAYER AND PRAYER REQUESTS

HYMN-----#

SCRIPTURE:      Romans 1:8-17

SERMON:      "No Fault Coverage"

\*\*INVITATIONAL HYMN---#

\*\*BENEDICTION

SO GLAD YOU COULD JOIN US.....

At the close of the service the invitation is extended to each worshipper to respond to God's leading for your life. The invitation gives the opportunity to accept Christ, to pray, to meditate, or to seek counseling. The altar is open to everyone. The Pastor will assist you if you so desire.

\*\* Please stand

**ANNOUNCEMENTS  
OF THE WEEK.....**

- \* **November 15, 1998:** A special offering will be taken for Purpose of finishing the windows.
- \* **November 22, 1998:** Thanksgiving dinner following the Church service. Annual Church meeting.
- \* Please keep the BILO receipts coming every little bit adds up.

**HAPPY BIRTHDAY...**

October 29-----Billie Fairman  
October 30-----Cindy Fisher  
October 30-----Jean Harrelson  
October 31-----Cathy Hillard

**HAPPY ANNIVERSARY...**

October 25----Lancer and Tracie Fairman

Script: Rom 1:8-17; Text: Rom 1:16

(I) s farmer, insuranc, wif policy cancel)  
We liv age ever! want covr any/all circum aris  
Ingenous, (expert say), no fault-covr car, peop, marr et  
Compl gist adequat covr cradl 2 grav  
In 'crip P try convey peop Ch Rom sum this think  
But do perspectiv G's covrag 4 their livs  
He want vis Rom long tim, Ch form by Rom in Jeru day  
Pentecos & travl bak & start Gh; 28 yr pass & ch grow  
Made up sum P's converts & want 2C them & ch itself  
wrot letr whil Cor.; 3 yr after writ go 2 Rom=prisonr  
P expl Scrip how faith nus gottout res worl  
tel how pray 4them, long 2cum, no abl 2do so  
Sum up=vs 16, 17 & tak stan 4Js Kp=READ THIS  
3 basic thing pt out=1st=Gosp Js Kp Power of God  
Gr word=DYNAMIS, & Eng word Dynamite, spk tremen forc  
explosiv forc transform lif spectac way  
But wat transfrom lif spec way?=SALVATION& this mean:  
soundnes, safty, wholnes  
But many peop P preach 2lik us=Hear, but duznt mak  
much impact Bcuz no unstud compl contex  
Underst SALV mus underst all implications  
P pt out no matr wat race, nationality giv G equal 2all  
But wat mean othr than acppt Js Kp Saviour?  
Wat many peop no underst, thoz Xpians, & not totl Xpian  
is SALV 3 ways=FIRST=Past & wen cum Sav & claim own,  
past sin dun away, 4giv; that past & we R Saved  
Then it Present & we R Being Saved; evn as liv G cont-  
inu 2 4giv-prom is 2 end of world; & this pres 4giv  
Then We Rhall B saved-this futur; mean part G, Blong  
2 Him & wil B part eternty & this wat P say sum=17  
( Jones G B justif B4 Him, Being made rt reveal from  
faith 2 faith & this is=past, presn, futur  
& Bcuz this Just shal liv by faith, mad rt, liv, shal li  
Wen underst Dynamic shud chang humdrum Xpian 2 one  
fil joy G want us zhev in thez livs  
This 3rd thing & P pt out=Vs 16, no shame=No Fault C  
He los lif Bcuz this; Mart Luthr came 2underst & Ref.  
U & I no cal 2los lif this pt, but ask 2stan 4 Him  
(Illus Gen Von Zieten & Fred Grt) this corag G suply  
If we sincer G giv bolnes agin oppos 2 proclaim we  
Blong 2 Him  
(Illus Dummy Xpian) it sad but tru majorty Xpians go  
thru lif & nevr shar word bout Sav 2 any1  
I/ 2h 2gro increas vitalty all membrs mus spk thoz  
outsid bout faith, Blief  
May G giv ea us bakbone 2day 2stan 4Him & 2sho worl  
roun us we Blong 2Him & Bcuz His No Fault Coverag  
we lik P no ashame of it

COMMUNITY BIBLE CHURCH - BAGAMORE, PA. - OCTOBER 25, 1998

PRELUDE  
GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

Nov. 15 SPECIAL OFFERING  
V 22 CURE THROUGH DINNER/ANNUAL MEETING

\*HYMN  
PRAYER/OFFERING  
\*DOXOLOGY  
PASTORAL PRAYER  
HYMN  
SCRIPTURE: ROMANS 1:8-17  
SERMON: "NO FAULT COVERAGE" - ST. PAUL'S, BUTLER - 10/26/80  
\*HYMN  
)BENEDICTION  
TLUDE

Ed



THIS CH MADEUP SUM P&S CONVERTS & HE LNG BWTH & C CH THER  
WROT LETTR ROMNS WHIL IN COR & 3YR AFTR WRIT ACTULY GOT 2ROME, 2/  
BUT IT AS PRISNR

VS 8=NEWS OF THER FAITH GON OUT 2REST OF XPIANS IN WORLD

VS 9=HE PRAY 4THEMXXXXMXXXXXXXXXXXXXXXTHKXX

VS 10=TELS HOW HE LNG 2PREACH GOSPEL THER

VS 11=P USES WORD 4SP GIFT IN THIS LETTR IN 3WAYS

TH K WORD IS=CHARISMA

HE USES IT TO DESCRIBE=CHRIST HIMSELF

2=GENERL BLESINGS FR/GOD

3=SPECIFIC GIFTS GIVN 2MEMBERS OF TH/BODY 2MINSTR 2TH/WHOLE

HE SUMSUP TH/COMPLET THRUST OF WAT HE SAY 2THEM IN VSS 16 & 17

VSS 16-17=THREE BASIC THINGS HE SAY HERE:

FIRST=GOSPEL OF JX XP IS POWER OF GOD

POWER IS GRK=DUNAMIS FR/WHICH DERIV WORD "DYNAMITE"

MEAN TREMEND FORC,EXPLOSIV FORC WH/TRANSFORMS LIF SPECTAC WAY

AND WAT IS IT TRANSFORMS LIF IN SPECTAC WAY?????.....

VS 16B=SALVATION

SALVATIN MEANS=SAFTY, SOUNDNES, WHOLNESS

BUT MANY THEZ PEOP JUS LIK MANY OF US HEAR WORD, BUT NO MAK

MUCH IMPACT BCUZ NO UNDRST IN COMPLET CONTEXT

SO 2UNDRST SALVATIN MUS UNDRST IN ALL ITS IMPLICATINS

P PT OUT NO MATTR WHO U R, OR WAT UR NATINALTY/RACE SALV GIVN

BY GOD EQUALLY 2EVROME WHO BLIEVS

WAT MOS PEOP NO UNDRST IS THAT GOD GIVS US SALV IN 3WAYS

PAST=CUM 2CHRIST,CLAIM AS SAV,ALL SIN 4GIVN DUN AWAY WITH

THAT PAST TENS WE R SAVED

EVN AS LIV DAILY LIVS G IS CONTUN 2FORGIV US

HIS PROMIS THRU JS XP IS HE WILB W/US 2END OF WORLD

THIS MEANS WE R 4GIVN AS CUM 2HIM IN OUR PRESENT LIVS & ASK FOR

HIS FORGIVNES - THIS PRESENT TENSE="WE R B FORGIVN"-(COMMUNION)

FUTUR TENSE=WE WILB SAVD, THAT MEANS WE BLONG 2GOD & WILB PART

HIS ETRNTY BCUZ THIS A PART OF HIS 3FOLD PROMIS 4BLIEVRS

NO ONE,NUTHING CAN SEPARAT US FR/THE LUV OF G THRU JS XP OUR

LORD, XXXXXY P SEZ CHAP 8THIS LETTR

P SUMUP ALL THIS VS 17=TH/RITUSNES OF G, B JUSTFY B4HIM,B MADE  
RT W/HIM REVEALD FR/FAITH TO FAITH

THAT IS=FR/PAST TO PRESENT, TO FUTUR

BCUZ OF THIS TH/JUST, THOZ BIN MADE RT W/GOD THRU ACEPT JS XP

THEZ "JUST" SHAL LIVG'S ETRNL KINGDM BY THER FAITH OR BLIEF

WEN WE CAN UNDRST THIS OUR LIVS SHUD DO A TURNAROUND

TH/POWER OF G, OR TH/DYNAMIC OF G SHUD CHNG ANYONE FR/HUMDRUM

XPIAN 2ONE FIL W/JOY BCUZ WAT G HAS DUN THRU JS XP

VS 16A=P MENT HE WIL PROCLAIM IT,SHO IN HIS LIF REGARDLES WAT

P HAD BIN IMPRISND IN PHILIP

HE WAS CHASED OUT OF THESSALONICA

HE WAS SMUGGLD OUT OF BEREIA

HE WAS LAFFD AT IN ATHENS

HE WAS REGARDED AS A FOOL IN CORINTH

HE WAS STONED IN GALATIA

BUT THRU ALL THIS HE WAS EAGR TO CONTINU 2PREACH TH/WORD

EVENTUPLY IT COST HIM HIS LIFE

SCRIP: ROM 1:8-17; SERMON: "NO FAULT COVERAGE"

(ILUS FARMR BARN BURN, INSURANC HASSL,CANCEL WIF INSURANC)

LIV AGE EVRONE WANTB COVRD 4ANY/ALL CIRCUMS

INGENIUS SCHEM,(EXPERTS TEL US), IS "NO FAULT INSURANCE"

THIS MEAN NO ONE AT FAULT NO MATTR WAT & COVRS CARS, PEOP,

DIVORCES, ETC

THIS ATEMPT 2COVRAG FR/CRADL 2GRAVE

OUR SCRIP THIS MORN SPKS OF PAUL TRY CONVEY THEZ PEO SUM THIS  
THINKING

BUT DO FR/PERSPECTIV OF GOD'S COVRAG 4THER LIVS

VS 11=THING PAUL WANT 2DO WAS VISIT CH AT ROME

CH BIN FORMD BY ROMNS WER AT JERU ON PENTCOST & TRAVLBAK ROME

& START CH THER

28 YRS HAD P&S & CH WAS STIL GROWING

2DAY CELBRAT REFORMATIN SUNDAY

MARTIN LUTHR WIL 2STAND AGAINST TH/ORGANIZED CH OF HIS DAY

HE CAM REALIZ WAT P WRIT THIS 17TH VS ROMANS - (READ)

ONLY ESCAP W/HIS LIF BCUZ SUM FREINDS

(ILUS GEN VON ZIETEN VS FREDERICK THE GREAT AT BANQUET)

THIS IS KIND OF COURAG ONLY TH/LORD CAN SUPPLY

I E R SINCERE BOUT OUR XPIANTY G WIL SUPLY THAT BOLDNES 4US

(ILUS EDGAR A. GUEST, "I'D RATHER SEE A SERMON THAN HEAR ONE")

THIS IS TH/POWER WH/GOD CAN IMPART THRU ~~XXXX~~ ANYONE WHO IS  
A FOLLOWER OF JS XP

"No Fault ~~XXXXXXXXXX~~ Coverage"

Romans 1:8-17

Text: Romans 1:16

(Illustration of man and insurance policy, cancelled because of wife coverage)

We live in an age where everyone wants to be covered for any and all circumstance which may arise. An ingenious scheme, (or so the experts tell us), had been devised where no one is declared at fault and this is the "No fault insurance." It covers things such as cars, people, divorces and so on. The complete gist of all of this is to be adequately covered from the cradle to the grave.

~~XX~~

In our Scripture for this morning, Paul was conveying to these people in the Church at Rome, some of this thinking. But he was doing it from the perspective of God's coverage for their lives. The thing that Paul wanted to do for a long time was to visit the church in Rome. The Church there had been formed by Romans who were at Jerusalem on the day of Pentecost and they had traveled back to Rome and had started the Christian Church there. 28 years had passed and the church was growing. This church was made up of some of Paul's converts who had gone back to Rome and so he longed to be with them and see the church for himself.

He wrote this letter while he was in Corinth. Three years after the writing of this letter he was actually able to get to Rome but it was as a prisoner. Paul explains in this portion of Scripture how the news of their faith has gotten out to the rest of the world. He tells them how he has been praying for them and how he has longed to come to them and to preach the Gospel there. But he explains that he has not been able to get away to do so.

He sums up the complete thrust of what he would say to them in the 16th and 17th verses. It is on these two verses that he takes his stand for Jesus Christ. (Read these verses).

There are three basic things which Paul points out here. First he says that the Gospel of Jesus Christ is the power of God. The word power here in the Greek language is "Dunamis," from which we derive our word, "Dynamite." It is speaking of a tremendous force, and explosive force if you will that trans-



forms life in a spectacular way. But what is it that Transforms life in a spectacular way? He goes on to say that it is , "Salvation." Salvation means "safety, soundness, wholeness." But many of the people to whom Paul preached were just like many of us. They hear the word, but it doesn't make much of an impact upon them because it is not understood in its complete context. To understand Salvation we must understand it in all of its implications. Paul points out that it is given to everyone who believes. It doesn't matter who you are, or what your nationality or race may be. It is given by God equally to everyone who believes.

But just what are we talking about other than accepting Jesus Christ as Lord and Saviour? What many, many Christians never understand, or for that matter those who are unwilling to become total Christians, is that God gives us this salvation in three ways. First, it is past. When we come to the Saviour and claim Him as our own, all sin in the past is forgiven and done away with.

~~Second, it is present. That is, we are being saved.~~ That is past tense, we are saved.

Then it is present tense, we are being saved. Even as we live our daily lives God is continuing to forgive us. ~~His promise through Jesus Christ is that He is with us to the end of the world. This means that we are forgiven as we come to Him in these present lives and ask for His forgiveness.~~ His promise through Jesus Christ is that He is with us to the end of the world. This means that we are forgiven as we come to Him in these present lives and ask for His forgiveness.

And then we shall be saved, and this future. It means that we belong to God and will be a part of His eternity because this is a part of His threefold promise for all believers.

This is all of what Paul is saying and is being summed up in that 17th verse. (Read this). The righteousness of God, being justified before Him, being made right, is revealed from faith to faith. That is, from past to present, to future. And because of this, "the just," those made right before God through the acceptance of Jesus Christ, these "Just," shall live in God's eternal kingdom, by their "Faith," or their acceptance of Jesus as Lord and Saviour. When we can understand this, our lives should do a turnabout and that "Power,"

that "Dynamic" of God should change anyone from a humdrum Christian to one filled with that joy which God wants us to have in these lives.

This is the third thing which is pointed out in these two verses and that is what ~~Paul is saying~~ is meant by Paul saying, "I am not ashamed of the Gospel of Christ." He meant that he was willing to proclaim it and show it in his life even though there were those who poked fun or ridiculed all of this. He was willing to stand forth for that Gospel and eventually it cost him his life. This is what Martin Luther was willing to do when he stood against the organized religion of his day. He came to know and understand what Paul was saying in the 17th verse of this first chapter of Romans. He almost lost his life for his stand and would have, had not his friends conspired to hide him from the church authorities.

You and I are not called upon at this point to risk our lives for our Lord, but we are asked to stand forth for Him.

(Illustration of General Von Zieten and Frederick the Great)

This is the kind of courage ~~xxx~~ only the Lord can supply. If we are sincere about our Christianity, God will supply the boldness to stand against opposition to proclaim that we belong to Him. We cannot and we must not be a Dummy Christian.

(Illustration of old man and this type of life)

It is sad, but true that the majority of Christians go through life year after year without ever sharing a word about their Saviour to anyone. If the church is to grow and increase in strength and vitality, it must have all members willing to speak to those outside the church about their faith and belief. May God give each of us the backbone today to stand for Him and to show the world around us that we belong to Him and are not ashamed of it.

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Twenty-Third Sunday After Pentecost November 2, 1980  
The Rev. Ralph C. Link, Pastor  
Mr. Gary Butler, Organist and Choir Director  
Mr. Roland Thompson, Saxophone  
Sharon Pfabe, Michelle Henry - Acolytes  
+ + + + +  
ORDER OF WORSHIP - 11:00 A.M.  
Prelude "Prayer" from: Suite Gothique, Op.25 Boellmann  
\*Hymn No. 318 "Come, Thou Fount of every blessing"  
\*Ascription  
\*Exhortation  
\*Confession (In Unison) "O God, you have taught us to  
keep all your heavenly commandments by loving you and  
our neighbors; grant us the spirit of peace and grace,  
that we may be both devoted to you with our whole  
heart and untied to each other with a pure will. Forgive  
us we ask in Christ's name. Amen.:  
\*Praise Pastor: Praise ye the Lord!  
People: The Lord's name be praised.  
\*Doxology  
Who's Who in the Pew  
Announcements  
Joys, Concerns, Prayer Requests  
Morning Prayer and Lord's Prayer - #464  
Offering  
Offertory  
Dedication of Choir Robes  
Anthem "Sing to The Lord A Marvelous Song" Butler  
Pianist - Debra Deweaver  
Scripture: Romans 6:1-14  
Prayer: "The \$1.98 Bargain"  
\*Hymn No. 520 "Lord, dismiss us with Your blessing"  
\*Benediction  
\*Choral Benediction  
\*Postlude "Psalm XIX Marcello (1686-1739)  
+ + + + + \*Congregation Standing + + + + +  
The Lovely Flowers this morning have been placed by  
The Ronald Kradel Family in memory of Carrie Litzenberg

Serving as Ushers today are \*Charles Penar, Dan Bosko,  
Robert Knauer and Dave McMillin  
Deacon and Mrs. Dave McMillin will greet the Congrega-  
tion at the door this morning.  
Our Guest Pianist - Debra Deweaver a Senior Piano  
Major from Westminster College.  
Hospitalized: Mabel Lippold, Dorothy Forcht and  
Bob Tait.  
Sign Language Classes will be given here at the Church  
for 10 to 12 students. Seven have already signed up  
so far. Sandy Shepeck will be teaching this class.  
Sign up in the office now.  
Please stay seated after the Service for Election of  
Elders and Deacons. The budget will be gone over also.  
If you can help at the Veterans Hospital contact Bill  
Pflugh - The month of November is the responsibility  
of our Church, to take the wheel-chair patients service  
Next Sunday is Christian Enlistment Sunday - please  
get your commitment cards back into the Church. The  
Under Shephers will deliver a booklet to you and also  
Time and Talent Sheets.  
Tonight - 6:30 - Teacher's Training and Bible Study  
following.  
Monday - 6-9 - Aerobics in Rehoboth Hall  
Monday - 7:30 - Women's Mary Prugh Circle Meeting  
Tuesday - 6-8 - Aerobics in Rehoboth Hall: 8- Volleyball  
Wed. - 7:30 - Church Council meeting  
Thurs. - 6-9 - Aerobics in Rehoboth Hall  
Dedication of new Choir Robes in Memory of Ralph Cooper  
Donors: Mr. & Mrs. Howard Bolam, Mr. & Mrs. Roland  
Thompson, Mr. & Mrs. Keith Sybert, Mr. & Mrs. Larry  
Sybert, Mr. & Mrs. Vincent Angeloni, Mr. & Mrs. Paul  
McMurtry, Mrs. Kay Morris, Oak Hills Garden Club and  
Mrs. Ralph Cooper.  
Cyndie and Rob Sybert gave the new music folders  
in memory of Ralph Cooper.  
Bruce McBride and Roy Andrews will be visiting the  
Hospital this week.  
Coming up soon - November 17 - Kick-off Dinner for the  
Program of Progress.



**COMMUNITY BIBLE CHURCH  
OF SAGAMORE**

November 1 1998

PASTOR RALPH LINK      WORSHIP SERVICE 11:00am  
SUNDAY SCHOOL 9:30am

GREETINGS AND JOYS OF THE WEEK

ANNOUNCEMENTS

PRAYER REQUESTS

\*\*HYMN

OFFERING PRAYER

OFFERING

\*\*DOXOLOGY

PRAYER AND PRAYER REQUESTS

HYMN

SCRIPTURE: Romans 6:1-14

SERMON: "The \$1.98 Bargain"

\*\*INVITATIONAL HYMN

\*\*BENEDICTION

SO GLAD YOU COULD JOIN US.....

At the close of the service the invitation is extended to each worshipper to respond to God's leading for your life. The invitation gives the opportunity to accept Christ, to pray, to meditate, or to seek counseling. The altar is open to everyone. The Pastor will assist you if you so desire.

\*\* Please stand

*PILGRIM DIRECTORY TO BE DONE BY END OF NOV.*

**ANNOUNCEMENTS  
OF THE WEEK.....**

- \* **November 3, 1998:** Do not forget to vote !!
- \* **November 15, 1998:** A special offering will be taken for Purpose of finishing the windows.
- \* **November 22, 1998:** Thanksgiving dinner following the Church service. Annual Church meeting.
- \* Please keep the BILO receipts coming every little bit adds up.

*2 BOXES OF APPLES FOR TAKING  
APPLE BUTTER - SUGAR FREE  
NEW MEMBERS*

**HAPPY BIRTHDAY...**

**HAPPY ANNIVERSARY...**

*SHIRLEY - RECOVERING  
BOB  
BONNIE  
BARB*

"The \$1.98 Bargain"  
Scrip: Rom. 6:1-14 NASB; Text Rom 6:13

Mod f, al fas fud, serv, quik turn merchandis, instan evr  
boum, us barg all kind. Is ther bargain? 1.98 Barg?  
(Illus dept exec & 1.98 customer)  
wat valu any? wat our valu schem thing 2day?  
uz pessimism concern fals bargin, scepcism crep in  
& this scepcism way worl lk Ch & rtly so  
Ch perform cert way & lk lik worl aroun it, no diff  
shud B identfybl, insted, conform 2 it & no sparate  
This wat P try impar peop Ch at Rome  
5th chap talk Grace=G's saly thru Js Xp about ovr sin  
Vs 1=Bgin chap 6 quest=READ  
anser obvius=we nevr 2 sin knowly, tel how Blievr  
clens, freed past sin, & delivr powr sin hol ovr thoz  
unconvert or unwil B convert & spel this out vs 13  
This mean shud B vitl dif btween Xpian & worl  
Recen survy Ch mems=25% admit no pray  
Bcuz worl C this & no evidenc powr scept effectness  
(Illus poor woman & broken scale & prayr paper)  
Coincidenc? Why brk then, nevr agin? anser=G did it  
prayr not only thing worl can pt 2  
(Illus Chas Allen & Survey)  
With stats lik thez can hav doubt worl sceptical?  
This direc reflec U & me & if guilty, need correct  
If no gilt, shud striv mak sur no reflec congre  
If this continu, worl draw conclu Ch lik 1.98=no bargin  
Real issu stan out, & I hear altime individ mem &  
action outsid Ch; sum thez no mems, but famly is  
(Illus Fuller Brush man Jackson, Miss, Warren Ahlstrom)  
Wen finly came 2 kno Js Xp made dif & underst wat P  
wp't 2 Ch Rome=vs 11= READ  
(soulworth?)  
Duz G extend bargin 2us & set pric \$1.98 on it?  
His bargin evn bettr than that  
It free & it cum 2us Bcuz His luv  
Bcuz this luv shud B wil sho 2 worl we do exactly  
wat P pt out vs 11=READ  
We shud chang & b chang evr day  
Let us acpt G's bargin & Bgin 2 liv livs reflec it  
part thez livs.

COMMUNITY BIBLE CHURCH - SAGAMORE, PA - NOVEMBER 1, 1998

PRELUDE

GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

\*HYMN

PRAYER/OFFERING

\*DOXOLOGY

PASTORAL PRAYER

HYMN

SCRIPTURE: ROMANS 6:1-14

SERMON: "THE \$1.98 BARGAIN" - ST. PAUL'S, BUTLER 11/2/80

\*HYMN

\*BENEDICTION

\*POSTLUDE

27  
this means SHUD DIF TWEEN XPIAN/WORLD  
BUT AS WORL LK AT CH, THER SEEM 2B NO  
VISIBL DIF TWEEN TH/TWO  
SURVEY MADE=25% CH/MEMBERS ADMIT NO PRAY  
BCUZ THIS WORL NO C POWR CUM FR/CH OR  
MEMBERS, HENC DOBET, SCEPTICISM CONCERN  
EFFECTIVNES OF CH  
(ILUS POOR WOMN, BROKN SCAL & PRAYR WGT)  
CONCIDENT?  
SCAL GUD UP 2 THEN & ANSR=WOMN KNEW &  
TRUS G 4NEEDED HELP  
TH/ANSR OF CORN IS SHE KNU & TRISTD G  
4HELP SHE NEEDED  
HERE IS REST OF THAT SURVEY CH/MEMBERS..  
(ILUS SURVEY OF CHURCH MEMBERS)  
W/STATS LK THEZ IS THER ANY DOUBT THE  
WORL LK CN & IS SCEPTICL???  
THIS DIREC REFLEC ON U & ME  
IF WE GILTY ANY OF THEZ NEED GET  
BUSY & CORECT THEM  
BUT IF ARNT GILTY THEN SHUD STRIV DUBL  
HARD 2MAK SUR THIS NOT A REFLEC OUR  
CONGREGATIN  
THOZ OUTSID CH WIL LK STATS LK THEZ

& DRAW CONCLUSIN CH MUCH LK \$1.98 BARGAIN, NOT WORTH IT  
(EXAMPL FAMLY MEMER OF CH/MEMBR ACT/LIV WRONGLY & CH/MEMBR IS  
CRITICIZ 4NOT HAV INFLU THAT FAMLY MEMBERS LIV)  
CH/MEMBRSHIP 4PART OF FAMLY NO GARANTEE UNCH PEREN WILB CHNG OR  
ACT DIF  
MAN SOLD FULLR BRUSH JACKSON, MISS & HAD NO USE FOR CHURCH  
(ILUS WARREN AHLSTROM, HIS CONVERSION & DED PHYS, ALIV SPIRITULY)  
WEN HE FINLY CAM 2KNO XP IT MADE DIF HIS LIV  
THIS WAT PAUL WRITE BOUT 2ROMAN CH VS 11, THIS CHAP - (READ)  
WAT IS A SOUL WORTH????  
DUZ GOD EXTEND A BARGAIN & THEN PLACE PRICETAG OF \$1.98 ON IT??  
HIS BARGAIN IS EVN BETTR THAN THAT  
HIS BARGAIN IS FREE & SUMS 2US BCUZ OF HIS LIV  
BCUZ OF THIS LIV WE SHUD WIL 2SHO 2TH/WORL THAT WE R DO EXACLY  
WAT PAUL FT OUT VS 11 -- (READ THIS AGAIN)  
WE SHUD CHANG & B CHANG EACH DAY  
LET US ACCEP G'S BARGIN & BGIN 2LIV LIVS THAT REFLECT IT IS  
PART OF THEZ LIVS

SCRIP: ROM 6:1-14; SERM: "THE \$1.98 BARGAIN  
IN MCD WORL FAST FUDS, FAST SERV, QUIK TUNR-OVR MERCH, INSTANT EVR  
HAV BCUM ACUS BARGINS ALL KINDS  
BUT IS THER REALY A \$1.98 BARGAIN?  
OR R WE B DELUD IN2 THINK THER SUCH A THING AS BARGIN?  
(ILUS DEPT STOR EXEC, SALESPERSN & \$1.98 CUSTOMER)  
W IS TH/VALU OF ANYONE???  
W IS OUR VALU IN TH/SCHEM OF THINGS 2DAY?  
BCUZ OF PESMISM WH/CRED IN2 SOCIETY BCUZ FALS BARGINS, HARMFUL  
MERCH A PESMISM IN MOS SEGMENTS OF SOCIETY  
BCUZ THIS, VERY FEW PEO R WIL TRUS ANONE OR ANYTHING  
THIS SCEPTICISM IS EVIDENT IN WAY WORL LK AT TH/CHURCH  
MANY INSTANC TH/CHURCH HAS MERLY BCUM NOTHR REFLECTIN OF  
WORL ARND IT - (HVS WAT 8 CHURCH)  
INSTEAD OF B SEIRAT & IDENTIFYBL FR/WORL, HAS BCUM CONFORM 2IT  
THIS EXAC WAT PAUL STRIV IMPRST PEO IN CHURCH AT ROME  
CHAP 5 TALK 2THEM BOUT GRACE, G'S SALVATIN AS GIVN THRU JS XP  
HAD AROUNDED OVR SIN  
HE SED TH/MOR SIN INCREASED, TH/MOR G'S GRACE BCAM EVIDENT  
THIS WHY HE BGIN 6TH CHAP WITH TH/QUESTIN.....  
VS 1=TH/ANSR HE GIVS IS OBVIOUS  
VS 2=WE R NEVR 2SIN KNOWINGLY  
HE TELS HERE IN DETAIL HOW THRU JS XP TH/BLIEVR IS CLENSED &  
FREED FR TH/POWR SIN HOLDS OVR THOZ WHO R UNCONVERTD & UNWILL  
2B CONVERTD  
HIS ADMONISHMENT IS SPELLED OUT IN VS 13= (READ THIS VS)  
HE SAY IN EFFECT:  
"DO NOT LET ANY PART OF UR BODY KNOWINGLY DO OR ACT UNGODLY  
INSTEAD, ACT LK UR ALIV FR TH/DED"



## "The \$1.98 Bargain"

Scripture: Romans 6:1-14 N.A.S.V.

Text: Romans 6:13

In our modern world of fast foods, fast service, quick turn-over merchandising and instant everything, we have become accustomed to bargains of all kinds. But is there such a thing as a dollar ninety eight bargain? Or are we being deluded into thinking there is such a thing as a bargain?

(Illustration of Dept. store exec, salesperson and \$1.98 customer)

What is the value of anyone? What is our value in the scheme of things today? Because of the pessimism which has crept into our society because of false bargains and harmful merchandising a scepticism has crept into all segments of society to the extent that very few people are willing to trust anything or anyone. This scepticism has become evident in the questioning way the world has been looking at the church in recent years. And rightly so, I might add. The Church has been ~~doing~~ performing in certain ways so that it has become just another reflection of the world around it. Instead of being separate and identifiable from the world, it has become conformed to it.

This is exactly what Paul was striving to impart to the people in the church in Rome. In the 5th chapter he was talking to them about how Grace, God's salvation as given through Jesus Christ had abounded over sin. He said that the more sin increased the more God's Grace became evident. This is why he begins this 6th chapter with the question, (Read verse 1).

The answer he gives is obvious, since we are never to sin knowingly. He tells them in detail how through Jesus Christ the believer is cleansed and freed from past sin and delivered from the power that sin holds over those who are unconverted, and unwilling to be converted. His admonishment to these people is spelled out in the 13th verse, (read this). He is saying in effect, "Do not let any part of your body knowingly do or act ungodly. Instead, act like you are 'alive from the dead.'" This means there should be a vital difference between the Christian and the world. But the world looks at the people of the church in many instances and there is no difference visible to them.

In a recent survey of church members it has been found that 25% of them admit that they do not pray. Because of this the world sees no evidence of any power coming from the church or its members and so there is doubt and scepticism concerning its effectiveness. This was evident in the case of a poor woman seeking help from a grocer.

(Illustration of broken scale and piece of paper with prayer outweighing it)

~~For~~ For many people this would merely be a coincidence. But how can it be explained that the man's scale had worked accurately that day up to that point, and the same thing never happened again? The answer of course is that the woman knew and trusted God for the help she needed.

But prayer isn't the only thing pointed out about the church in a recent survey. Here are some more: (Read illustration of this by Charles Allen).

With statistics such as these can we have any doubt about the world looking on and being sceptical? This is a direct reflection on you and me. If we are guilty of these things then we need to get busy and correct them. But if we aren't, then we should be out striving doubly hard to make sure this does not become a reflection of our congregation. ~~Those~~ Those outside the church will look at statistics such as these and draw the conclusion that the church is much like the \$1.98 bargain, not worth it

But the real thing which stands out, and I get to hear about this all the time, is the individual member of the congregation and his or her actions outside of the church. Sometimes we hear of a <sup>person</sup> ~~member~~ of the family ~~who is not a member~~ of some who are members. The actions of that person is ~~compared~~ compared to the rest of the family, and the thought which comes forth is that those of the family who are members should have an influence in his life. We can understand this, but church membership for part of the family does not guarantee that the unchurched person is going to be changed or act differently. Such was the case of a man who was a salesman of Fuller Brushes in Jackson Mississippi.

(Illustration of Warren Ahlstrom).

When he finally came to know Jesus Christ, it made the difference in his life to the extent that he understood what Paul wrote to the Roman church in verse 11

What is a soul worth? Does God extend a bargain to us and set the price of \$1.98 on it? His ~~xxxxxxxxxxxx~~ bargain is even better than that. His bargain is free and it comes to us because of His love.

Because of this love we should be willing to show to the world that we ~~understand~~ are doing just exactly what Paul was pointing out in verse 11, (read this). We should change, and be ~~changing~~ each day. Let us accept God's <sup>bargain</sup> and begin to live lives that reflect it is part of these lives.



St. Paul's United Church of Christ  
Butler, Pennsylvania  
Christian Enlistment Sunday November 9, 1980  
The Rev. Ralph C. Link, Pastor  
Mr. Paul Harbison, Liturgist  
Mr. Gary Butler, Organist  
Mr. Roland Thompson, Saxophone  
Mrs. Ginger Harbison, Mr. Lloyd Link, Youth Choir  
Directors

Sharon Pfabe, Michelle Henry - Acoyltes

+ + + + +  
ORDER OF WORSHIP 11:00 A.M.

Prelude "Improvisation" Butler  
\*Processional Hymn No. 336 "O worship the King"

\*Ascription

\*Exhortation

\*Confession (In Unison) "Almighty God, forgive us for our faulty following of the Master: our slow faith in His power to save; our timid, hesitant answers to His call for service; our insensibility to the meaning of His cross; for all that mars our discipleship, and make it difficult for others to believe in Him. We ask it all in His name. Amen."

\*Kyrie

\*Assurance of Pardon

\*Praise

\*Liturgist: Praise ye the Lord!

\*People: The Lord's name be praised.

\*Doxology No. 382

Who's Who in the Pew

Announcements

Joys, Concerns, and Prayer Requests

Children's Moment (All Children please come forward to the Chancel)

Call to Prayer

Pastor: The Lord be with you.

People: And with thy spirit.

Pastor: Let us Pray

Prayer

Offering

Offertory

Anthem: "Happiness Is the Lord"

Scripture: Ezekiel 22:23-31

Sermon: "TRACK, BACKBONE, AND BRIDGEWORK"

Prayer and Lord's Prayer

\*Closing Hymn No. 260 "And can it be that I should gain"

\*Benediction "Three-fold Amen"

\*Postlude "Allegro"

Handel

+ + + + + \*Congregation Standing + + + + +

The Lovely Flowers on the Altar have been placed by

Mrs. Theresa Palmer in loving memory of "Grandparents"

Serving as Ushers today are \*Barbara Vargo, Virginia

Mangel, Nancy Link and Karen Link.

Mr. & Mrs. Howard Bolam will greet the Congregation

and Visitors at the door this morning.

> Hospital: \*Dorothy Forcht, Mabel Lippold

Those visiting the Hospital this week are: Harry Burns, and Harry Fry.

Nursery will be provided today by Robin Knauer and

Pam Fry.

> After the worship Service today - The Under Shepherds

will pick up their material to give out to the ones

on their Under Shepherd Lists. Please have your

reservation tickets ready to turn in to them so they

can get them back to the church.

Tonight 6:30 - Teacher's Training and Bible Study.

Monday - 6-9 - Aerobics in Rehoboth Hall

Monday - 7:30 - Fidelity Bible Class meeting in the

Kitchenette (The meeting has been set up one week early

due to the Kick-off dinner next week.

Tuesday - 6-8 - Aerobics in Rehoboth Hall; 8:00-Volleyball

Thursday - 6-9 - Aerobics in Rehoboth Hall.

> Next Monday - Kick-off Dinner - 6:30 P.M. Meat, dessert and beverage will be provided. Everyone please bring a full tureen supper.

> New members will be received on November 23. If you know of anyone who is interested in joining the church put a slip of paper in the offering plate or tell the Pastor or Bea and they will be contacted.

> Every Thursday 7-9 - Sign Language Classes will be given free of charge here at the Church. Sandy Sheppeck will teach the class. There is still time to get in.

"Track, Backbone, and Bridgework"  
Scrip: Ezek. 22:23-31; Text: Ezek. 22:30

Scrip AM paint drk pictur condits Ezek liv  
Tim drknes spirytuly; peop no draw G or Word  
"dishonesty & Ezek pt thez thing out  
vs 25=sins prophs  
vs 26=sins priests  
vs 28=mr chrg agin prophs  
vs 29=sins com peop thot may not B cal 2task  
Here blk pictur, blk time livs peop Is  
G lk 4thoz wud liv & act He want & serch prov futl  
Vs 30=G say He lk 4 man, (& mus say non-masculin)  
includ femal, men, women, boys, girls  
Time dishon, self preachr, fals prophs, greedy peop, etc  
Day of peop say=SO WAT? & tim natnal decay G lk 4  
peop bring natin bak 2 Him  
If wud lk 4natin fulfil rol 2day agre ours duz  
But wat did G want man for?  
vs 30a=A MAN, that shud makup hedg-wall & eithr way  
it divid separ from sumthin, solid, firm, strong etc  
(Illus ministr counsl man dif mak decis=yes/no)  
This no wat G lk 4, or lk 4 2day, He want peop 1 TRAK  
their livs, & 1 TRAK Blong Him completly  
(Illus G. Whitfield & last sermon=he 1 TRAK man)  
G sed=(read vs 30a) R U that man, womn, boy, girl?  
Wil U try 2B? That wat G want 2kno 2day  
vs 30a=AND STAND & He ment sum1 cum 4th & B decisiv  
sum1 with BAKBONE; no wish/wash/wil/nil/lily livr  
individ remain neutr1, want pleas ever1  
Sum1 wil tak stand cum wat may  
(Illus man Civil War & Blu/Gray unifrom)  
U unno B G's man & pleas ever1, U mus B wil stand  
4th & hav BAKBONE G gav U & continus 2giv wen 4 Him  
(Illus misinry & busness offer refused)  
This wat G want; lk 4 thoz Bliev & kno biggest job worl  
is 2 work 4 G  
(Illus yng boys, minster, mak fun of low pay & he repl  
Work may not B 2much, but reitment ben out this worl)  
Need 2 remem may fethr nes here, & may hav all physic  
need, all this & mor, but G's eternty duznt amt thing  
Bcuz no lay treasur up hvn, wil B spirytuly poor ther  
G want men, womn, boygirl who stand up with BAKBONE  
Vs 30a, b=But wher duz He want this=IN THE GAP  
(Illus teeth & gaps & BRIDGEWROK)  
this permit apear public, smil etc  
G want men who span GAP=B BRIDGWORK 4 Him  
(Illus Thomas Dikson, sav boy fire, & barned hands)  
Ha, cros Calvry, crown thorn encircl hed, Js Xp cry  
2 worl, I want man, woman, boy, girl, stan gap B4 me &  
nail torn, scar hands plead caus

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - NOVEMBER 13, 1994

PRELUDE

GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

FUMIGATE, DEAD FLIES - SAYING: DROPPING LIKE FLIES

THANKSGIVING DINNER NEXT SUNDAY AFTER CHURCH  
HYMN SING 2:00 AFTER DINNER - SINGERS

\*HYMN

PRAYER/OFFERING

\*DOXOLOGY

PASTORAL PRAYER

HYMN

SCRIPTURE: EZEKIEL 22:23-31

SERMON: "TRACK, BACKBONE, BRIDGEWORK" - ST. PAUL'S, BUTLER  
11/9/8

\*BENEDICTION

\*POSTLUDE

UNSPOKEN - JANE, JEAN

CIRCY

JACKIE

MICHELLE/MIKE - DEATH OF MOTHER

But He mus say as ~~Ezek~~ G sed thru Ezek long ago:

BUT I FOUN NONE

RU wil 2B that man,woman,boy,girl 4 Him?

G 4bid any us mus B sed,~~but I xroun xnone~~

& I SOT 4 A MAN AMONG THEM WITH A 1 TRAK

MIND,& A BAKBONE 2B THE BRIDGWORK B4 ME

4 THE LAND,THAT I SHUD NOT DESTROY IT:

BUT I FOUN NONE.

B that man,that woman,that boy,that girl

from this day on.

Let Him work His luv,& His Grac in UR

lif by opening UR hart this day 2 HIM

EXECUTIVE COMMITTEE — General Chairman, Rev. Edwin Hartman; Special Assistant, Rev. Randolph Bandy; Vice-Chairman,  
Mr. Vernon Cumberland; and Mr. Jack Reichart; Secretary, Mrs. Charlotte Ferguson; Treasurer, Mr. John Vise; Editor,  
Rev. Cassius Armitage; Rev. Crea Clark; Mr. Ken Cypher; Mrs. Randy Cypher; Mr. Randy Vise; Dashi  
Major Robert Dries; Rev. David Goetschius; Rev. Luther Heyde; Mrs. Marvalene Heyde; Rev. Vernon Holstad  
Rev. Ralph Link; Mr. Jack Miller; Rev. Vance Neal; Mr. Richard Patterson; Rev. Dan Perrin  
Rev. Gordon Powell; Rev. John Wayne Stark; Mr. Donald Thomas; Mr. Phillips Wiegand; Rev. David Wilco  
\*Administrative Committee

### The Work of the Holy Spirit

At the juncture he offered money for the gift of the Spirit. Acts 8:18 He interestingly used the word receive in conjunction with the impartation of the Spirit. Acts 8:19 To him possessing power to lay hands on people and give them an experience was a much coveted privilege. Unfortunately what Simon revealed about himself was tragic. He was one of those people whose company seems innumerable. Though Simon professed to be a disciple and was baptized, Peter took his "keys to the kingdom of God" stance and told him, "your heart is not right in the sight of God." Acts 8:20-24 With this incident, we can appreciate why the laying on of hands was not made a required practice in receiving God's blessings.

It should also be noted that it was unlikely that the impartation of the Spirit was given to Simon since Peter identified him as one who was "Poisoned by bitterness and bound by iniquity." Acts 8:23 Hardly the biblical description of a New Creation man. 2 Cor. 5:17

A short while ago we touched briefly upon the out pouring of the Spirit upon Cornelius household. Before we study other passages in which either the word receive or received is a key to the meaning of the text note Acts 10:44-48. The scriptures tell us that while Peter was speaking the Spirit "fell upon" those listening to God's Word. Acts 10:44 and you observe an interesting feature of the Spirit's out pouring? It was all of God. They did not



VS 26=SINS OF PRIESTS  
 VS 27=SINS OF RULERS  
 VS 28=CUMS BAK 2LAY MOR CHRGS AGIN PROPHS  
 VS 29=SINS OF COMON ORD PEO  
 HERE IS BLAK PICTUR OF BLAK TIMES IN LIVS PEO OF ISRAEL  
 G WAS LK 4THOZ WUD LIV/ACT AS HE WANTD & SERCH PRUV FUTILE  
 VS 30=EK SPKS OF G SPK & SAY THIS  
 G WAS LK 4MAN & NO MEAN JUS MALES, MENT WOMN, CHILDR, MALE/FEMALE  
 IT WAS TIME OF DISHONSTY, SELFISH PREACHRS, FALS PROPH, UNCONCERN'D  
 RULERS, GREEDY SPITEFUL, HATEFUL PEOPLE  
 GEN ATITUD WAS=SO WAT???  
 AT THIS TIME G WAS LK 4PEO 2BRING NATIN & PEO BAK 2HIM  
 (IF MAK CP WH/NATIN IN WORL 2DAY RESEMNL THIS NATIN OF ISRAEL??)  
 I SURE WE AGREE OUR NATIN QUALFY HANDS DWN  
 BUT WAT WAS IT G WANTED A MAN FOR???  
 VS 30A=MAKE UP THE HEDGE, & OTHR TRANS CALL IT=A WALL  
 A WALL/HEDGE SEPRATE-HEDG/WALL IS SOLID, HEDG/WAL STAND FIRM  
 (ILUS MINSTR COUNSEL MAN ABOUT DECISIONS- yes & NO)  
 THIS DEF NOT MAN G LK 4THEN NOR 2DAY  
 G WANTS MEN, PEO WHO R ONE TRAK, BLONG 2HIM COMPLETELY  
 (ILUS GEORGE WHITFIELD & HIS ONE TRACK MIND FOR THE LORD)  
 VS 30A=A ONE TRAK MAN, WOMN, CHILD - WIL U TRY 2B THAT  
 THAT WAT G WANTS FR/EACH OF US  
 VS 30B=G MENT 4SUMONE 2CUM 4TH & 2B DECISIV  
 SUMONE W/A BAKBONE - NOT WISHY/WASHY, WILLY, LILY LIVRD  
 INDIVID WHO WANT 2BNEUTRAL & NO OFEND ANYONE, & PLEAS EVRONE  
 HE WANTD SUMONE 2TAK THAT STAND CUM WAT MAY  
 (ILUS MAN IN CIVIL WAR & BLUE AND GRAY UNIFORMS)  
 U CANNOT B G'S MAN & TRY 2PLEASE EVRONE - U MUS HAV BAKBONE &  
 STAND 4HIM NO MATTR WAT  
 (ILUS MISSIONARY & BUSINESS OFFR REFUSED)  
 TH WAT G WANTS - PEO WHO BLIEV/KNO BIGES JOB IS WORK 4 GOD  
 (ILUS BOYS TEASE MINISTER & HE TELLS OF RETIREMENT BENEFITS)  
 WE MAY FEATHR NEST HERE, BUT IN G'S ETRNTY NO AMT ANYTH BCUZ IF NO  
 LAYUP TREASUR IN HVN WILB SPIRITULY POOR THER  
 G WANTS MEN, WOMN, CHILDRN WHO WIL STAND -PEO W/BAKBONE  
 GOD SAYS VS 30A & B=BUT WHER DUZ HE WANT THIS??  
 IN THE GAP - VS 30C=

EXAMPL OF TEETH MISSING & GAP - IF IN FRONT MUS HAV SUMTH SPAN  
 THIS IS CALLED - BRIDGEWORK, - BCUZ THIS CAN SMILE, APEAR PUBLIC  
 THIS WAT G WANT-MEN/WOMN/CHILDRN WIL 2B BRIDGWORK 4HIM,  
 SPAN THE GAP  
 (ILUS TOM DICKSON & SAV BOY BCUZ BURND HANDS PRUV IT),  
 JS DY ON CALVARY & HANDS PLEAD CASE FOR HIM  
 I WANT MAN, WOMAN, BOY GIRL 2STAND IN GAP FOR ME  
 BUT HIS PLEA IS SAME AS FATHER GOD - VS 30D=I FOUND NONE  
 R U WIL 2b THAT MAN/WOMAN/BOY/GIRL ~~XXXXXXXXXXXX~~, FOR HIM???  
~~XXXXXXXXXXXX~~  
 G FORBID HE WUD SAY OF ANY OF US=AND I SOT FOR A MAN AMONG THEM  
 W/A ONE TRAK MIND, & BAKBONE 2B TH/BRIDGWORK B4 ME IN TH/LAND,  
 THAT I SHUD NOT DESTROY IT; BUT I FND NONE  
 B THAT MAN/WOMAN/BOY/GIRL FR/THIS DAY ON  
 LET HIM WORK HIS LUV & GRACE IN UR LIF BY OPEN HART 2HIM 2DAY

SCRIP: EZEK 22:23-31; SERM: "TRACK W/BAKBONE, BRIDGEWORK"

SCRIP PAINT DARK PICTUR OF CONDITINS IN DAY EZEK LIVD  
 TIME DARKNES SP

PEO NO DRAWN 2WARD TH/LORD OR HIS WORD

TH DISHONESTY

VS 31=SINS OF PROPHS

SINS OF PRIESTS - VS 26

## "Track, Backbone, And Bridgework"

Scripture: Ezekiel 22:23-31

Text: Ezekiel 22:30

The Scripture we read this morning ~~will~~ paints a dark picture for us of the conditions of the day in which Ezekiel lived. It was a time of darkness spiritually. People were not being drawn to the Lord or His Word. It was a time of dishonesty. First Ezekiel points out the sins of the prophets, (vs 25, read this).

Then he points out the sins of the priests, (vs 26, read this). Then he points out the sins of the rulers, (vs 27, read this). He comes back to lay more charges against the prophets, (vs 28, read this). And finally he points out the sins of the common ordinary people who thought that perhaps they might not be called to task, (vs29, read this ).

Here is a black picture of black times in the lives of the people of Israel. God was looking for those who would live and act as He wanted and the search had proved futile. Ezekiel speaks of God speaking and saying, (read vs 30). He was looking for a man, and we must add that this is using man in the non masculine sense so it included males and females, men and women, boys and girls. It was a time of dishonesty, selfish preachers, false prophets, unconcerned rulers, and greedy hateful, spiteful people. It was a day in which the general attitude was, "So what?" In this time of national decay, God was looking for people to bring the nation and the people back to Him.

If we wanted to make comparisons, I don't think we would need to go too far to select a nation today which resembles the nation of Israel in our world. ~~today~~. I am sure you would agree that our nation qualifies hands down.

But what was it that God wanted a man for?

First, He wanted a man, "That should make up the hedge." Other translations call this a wall. But a hedge serves the same purpose as a wall and that is it divides or separates something from something ~~and~~ else. A hedge or a wall is rather solid. It stands firm and strong and is solid.

(Illustration of Minister counseling man about decisions, "yes and No")



This isn't the kind of man God was looking for, or is looking for today.

God wants men, people who are one Track in their lives. The one track He wants is for them to belong to Him completely. George Whitefield was such a man.

(Illustration of George Whitefield and his last sermon).

God said, "I sought for a man among them that should make up the hedge." A one Track man. Are you that man, or woman, boy or girl? Will you try to be? That's what God wants to know today.

But God <sup>not only</sup> says, "And I sought for a man among them that should make up the hedge," but He adds, "And stand." He meant for someone to come forth and to be decisive. Someone to stand forth with a "Backbone." He didn't want the wishy, washy, willy nilly, lily livered individual who wanted to remain neutral and please everyone. He wanted someone who was willing to take that stand come what may.

(Illustration of man in Civil War and blue and gray uniform)

You cannot be God's man and try to please everyone. You must be willing to stand forth and have the Backbone that God gave you and continues to give you when you are willing to stand for Him.

(Illustration of missionary and business offer, but refused)

This is what God wants. He is looking for those who believe and know that the biggest job in the world is to work for God. ~~Someone was~~ A group of young men were poking fun at a minister riding on a train once. They especially were poking fun at his lack of money and worldly goods. He answered, "Well boys the pay for this work may not be too much, but the retirement benefits are out of this world." We need to remember that we may feather our nest here on earth and physically here, we may have all that we want and more than we could ever use. But in God's eternity it doesn't amount to a thing, because if we do not lay up for ourselves treasures in heaven we will be spiritually poor there.

God wants men, women, boys and girls, who will "Stand." People with "Backbone."

~~But God wants men, women, boys and girls, who will "Stand." People with "Backbone."~~

God says, "And I sought for a man among them, that should make up the hedge, and stand," but where does He want this? "In the Gap," is the answer.



If you've ever lost a tooth in any way I am sure that you have known what a gap is. If you have lost several especially several side by side you really know what a gap is. And if this has happened <sup>in</sup> ~~to~~ a prominent place in your mouth like say, the front, then you know that something must span that gap. That something thanks to the science of dentistry is called, "Bridgework." This ingenious type of repair work spans the gaps and makes it possible to appear in public and to even smile with confidence.

This is what God was and is looking for, men who can span the Gap. Men who are willing to be the "Bridgework" ~~for Him~~ for Him.

(Illustration of Thomas Dickson, saving boy from fire & burned hands)

Hanging on a cross on a hill called Calvary, with a crown of thorns encircling His brow Jesus Christ cried out to the world, "I want the man, I want the woman, I want the boy, I want the girl to stand in the gap before me," and his nail torn and scarred hands plead His cause.

<sup>in our world today</sup>  
But He must say as God said through Ezekiel long ago, "But I found none."

Are you willing to be that man, that woman, that boy, that girl? for Him?

God forbid that He would have to say of any of us, "And I sought for a man among them with a one track mind, and backbone to be the Bridgework before me for ~~in~~ the land, that I should not destroy it: but I found none." Be that man, that woman, that boy, that girl from this day on. Let Him work His love and His grace in your life by opening your heart this day to Him.

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Twenty-Fifth Sunday After Pentecost Nov. 16, 1980  
The Rev. Ralph C. Link, Pastor  
Mr. Gary Butler, Organist and Choir Director  
Mr. Roland Thompson, Saxophone  
Sharon Pfabe, Michelle Henry - Acolytes

\*\*\*\*\*  
ORDER OF WORSHIP 11:00 A.M.

Prelude "Improvisation" Butler  
\*Processional Hymn No. 377 "Joyful, joyful, we adore Thee"

\*Ascription

\*Exhortation

\*Confession (In Unison) "O Father, giver of such bounty as we see each harvest time, we know we are not worthy to gather the crumbs from under your table; yet, out of your great love and mercy, you have not only bestowed this material abundance, but beyond all our deserving have given us a Saviour, Jesus Christ. Help us to believe, and believing to accept; and accepting, help us to act. Your will, not ours be done. Amen."

\*Kyrie

\*Assurance of Pardon

\*Praise

\*Pastor: Praise ye the Lord!

\*People: The Lord's name be praised.

\*Doxology No. 382

Who's Who in the Pew

Announcements

Joys, Concerns, Prayer Requests

Hymn No. 458 "Take My Life and Let It Be"

Call to Prayer

Pastor: The Lord be with you

People: And with thy spirit

Pastor: Let us Pray

Prayer and Prayer Response

Offering

Offertory Offertory Response No. 515

Dedication of Memorial Plaque

Anthem: "God The Omnipotent" Russian Hymn Lvov

Scripture: 1 Samuel 17:20-29

Sermon "GIANT KILLING"

Prayer and Lord's Prayer

\*Closing Hymn No. 595 "Lead on, O King eternal"

\*Benediction Choral Benediction

Postlude "Praeludium in G Major" Bach

\*\*\*\*\* \*Congregation Standing \*\*\*\*\*

The Lovely Flowers on the Altar have been placed by Mr. & Mrs. William Johnston in memory of Mrs. Johnston's "Father" Harry Peters.

Serving as Ushers today are \*Robb: Vinroe, Robert

Dellen, Randy Dellen and Brian Kennedy.

Hospital: Mrs. Hulda Lippold, Mrs. Anna Margaret Vinroe.

Those visiting the Hospital this week will be Art Carney.

The attendance last Sunday was 185.

No Teachers Training or Bible Study this evening.

> Monday - 6:30 - Kick-off Dinner. Meat, dessert and beverage will be provided. Everyone please bring a full tureen supper.

Tues. - 6:45 P.M. Golden Circle Bingo Party at Sunnyview

Home. Park in the rear and use basement door.

Tuesday - 6:00 - Aerobics in Rehoboth Hall 8:00-Volleyball.

Wed.- 7-9 - Chancel Choir Rehearsal

Thurs. 10:30 - Mary Martha Circle at Ione Plough's

Next Sunday will be Thank-Offering Sunday,

Nursery will be provided today by Barb Vargo and Julie

Deacon and Mrs. Harry Burns will greet the Congregation

at the door this morning.

> New Members will be received on November 23. If you know of anyone who is interested in joining the church put a slip of paper in the offering plate or tell the Pastor or Bea and they will be contacted.

\*\*\*\*\* LOVE AND JOY \*\*\*\*\*

Christianity wants nothing so much in the world as sunny people, and the old are hungrier for love than for bread. The Oil of Joy is very cheap, and if you can help the ~~door~~ with a Garment of Praise, it will be better for them than blankets.

-- Drummond.

SCRIP: 1 SAM 17:20-29; SERMON: "GIANT KILLING"

THIS GUD EXAMPL FAMLY RELATSHIP TWEEN BROTHERS

HERE, IT TWEEN ELIAB & YNGEST BROS DAVID

DAV SENT BY FATHR JESSE TAK CARE PKG 2BROS ON FRONT LINES

DAV CUM & C ARMY STYMIED BY PHILISTIN GIANT & ASK BOUT IT

W 8-ELIAB NO TAK KINDLY 2THIS & C AS MERE YTH FUL INQUISTIVNES

VS 29-DAV ASKS 2QUESTIONS

WAT HAV I DUN NOW??? -

IS THER NOT A CAUSE???

THER WAS A CAUS BUT TH/ARMY OF ISR WAS NO INGR TRUST G 4DELIVRAN

CUD LK BAK & C WAT G HAD DUN & MANY TIMES PROB REMEM=GUD OL DAY

THIS DUN ALL WALKS=CH, FAMLYS, PERSNL LIVS

WE HEAR PEOP "WISH WE CUD HAV TH/GUD OLD DAYS BAK"

(ILUS THEZ DAYS, SAT NITE BATH, WASHTUH W/WATR HEAT BY COAL STOV,

SPEND WINTH HUDL RND STOV BCUZ NO CENTRL HEAT, SLEEP IN ATTIC

FREEZ IN WINTH & ROAST IN SUMMR, IF THEY WER GUD OLD DAYS, I NO

WANT THEM BAK)

WE NEED LK WAT HAV 2DAY & B THANKFL G BLES W/WONDRFUL THINGS HAV

BUT THER IS STILL A CAUS EVN AS THER WAS IN YNG DAV'S TIME

THER MANY CAUSES WE NEED WORK ON

(ILUS ADOLPH RUPP, BAKTBALL COACH, RETIR & DIE)

CUD HAV WORK W/YTH, YNG PEO & THAT CAUS W/US STILL

WE NEED COMIT SELVS 2 YNG PEO & SS, CHURCH

R THER YNG PEO, CHILDRN RND US NO GO SS & CH?

THER IS CAUS 4US 2REACH THEM B4 THEY TURN WRONG

THER IS CAUS 2TEACH & DIREC OUR YNG PEOP - NOT JUS 4SKUL 2DO

MUS SEEK GIV DIRECTIN BCUZ 2MANY NO GET AT HOME OR SKUL

(ILUS YNG BOYS, SHOWER DOORS, VANDALISM & THEY SAY, "I'M SORRY")

EXAMPL PREZ, OTHERS NEVR LEARN RITE/WRONG

THER ~~XXXXXXXXXX~~ ONE CAUS THAT ONGOING WE MUSB PART OF

WAS OF PREACH/TEACH JS XP WHEREVR, WENEVR HAV CHANC

MANY US MAYB UNABL DO LOT OF THINGS, BUT WE ALL CAN TRY PT

OTHERS TO TH/SAVIOH REGARDLES OUR AGE

(ILUS DR. R.G. LEE, MUGGED 90th BIRTHDAY, & STILL PREACHED)

WEN A MAN HAS A CAUS THAT MAKES HIM 4GET HIS OWN WELFARE, THEN

GOD HAS CAPTURED THAT MAN'S HART

OUR LIVS NEED 2B LIVD LK THAT

OUR SERVIC NEEDS 2B FERVENT SUMTH LK LAYMAN TURNED PREACHR.....

(ILUS LAYMAN WRAPD UP IN & PREACH ON SATAN & BGIN 28WEAR)

NOT IN FAVOR OF SWEARING IN SERMONS, BUT AM IN FAVOR OF DEACONS,

ELDRS, SS BEACHRS, CH WORKRS GET WRAP UP IN CAUS & 4GET SELVS

LET'S 4GET WAT LIES BHIND, & PRESCN 2TH/CAL OF XP & HIS CHURCH

MUS ASK SELVS "IS THER NOT A CAUS?" & THEN GO OUT & GET LOST

IN THAT CAUS IN TH/NAME OF JESUS CHRIST

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - SEPTEMBER 20, 1998

PRELUDE

GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

\*HYMN

PRAYER/OFFERING

\*DOXOLOGY

PASTORAL PRAYER

HYMN

SCRIPTURE: JEREMIAH 20:22 7-18

SERMON: "THE BONEPORE" - ST. PAUL'S, BUTLER 9/14/80

\*HYMN

\*BENEDICTION

\*POSTLUDE



"Giant Killing"

Scrip: 1 Sam. 17:20-29; Tex: 1 Sam 17:29b

Hypo situation Dav & court:bros,prophs,others  
Dav, U remem time cam fron lins cum from home?  
we t mad,thot U spy,tel Dad Phils,& Giant?  
Dav thot bout,slim,trim,nowgudly weight,gray,old,  
Grotec & 2day wud no fite so quik

oars remem,add comments

Bros=Boy Eliab tuk U 2 taks 4B ther remem?

Dav=Sur do,& remem tol=wat I do now,IS THER NOT CAUS?  
& ther was heathn Phil intim Is army,but defeat=win

Bros=If only U no get involv Bathsheb=18 wat hap  
numbr peop=pestilenc;country need ~~xx~~ rebild if only  
cud get bak old days,no probs,lif simpl etc  
King Dav stan on feet=But ther stil caus,wil always  
B & we bettr no 4get;need get busy task motivat peop  
& tel ther alway ~~xxxx~~ Caus of Almity God

This hypo but gud posib cud tak plac but lik 2day  
peop lk bak 2 gud old days

Ex=Sat washtub;sleep attic

aroun here lk bak 20yr,add compl,nu pew,rug,paint  
U happy,proud & shud B;U had Caus,fot it,work it,  
defeat it,U made Giant Killing

But wat hap? Wat usual hap

(Illus Adolph Rupp Basketball ~~xxxxxxx~~ Kentucky Team)

This hap wen Caus cum 2 end

G say Prov 29:18=WHER NO VISIN,PEOPL PERISH

Wher no Caus peop perish=paraphras

& so peop say=remem gud old day,out debt,all paid etc

But ther stil Caus,alway hav bin,alway wil B whethr  
want 2 fac or not

Hi site tel us=cud hav kept Bldg program less probs

But cannot liv pas,mus liv here & now & ther is caus

(Illus R.G. LEE & beat up,yet preach)

wen man has caus mak 4get welfar G has captur man's

hart

(Illus yng preachr & swear bout satan)

No advocat preachr cus get result,but am favr Eldr,  
deacon,plain ordnary latman get lost Caus & Caus here  
biggr than any of us

Caus in this community Bcuz Butlr no Xpian Commun  
regardles wat bilbord say=I kno from pas projects

Caus here of Boys,girls, men,woemn need Js Xp &

U & I hav means 2 provid

RU wil 2 acpt challeng,2 rise up & slay giants aroun

us here & now:Let's get in2 the fite & acpt cal G

se 34 us:let's 4get past & What If's;& say insted,

IS THER NOT A CAUS? & then let's go out & get lost

in that CAUSE FOR HIM : 4 JS XP

"Remember, If, But?"

Scripture: 1 Samuel 17:20-29

Text: 1 Samuel 17:29b

Toward the end of the reign of King David he was seated with a group of his family and friends, in his royal court. Several of his brothers who were still living were there, along with Nathan the prophet and trusted friend; along with others who had been with him for years. As is usually the case when a group of old friends get together ~~xxx~~ the conversation turned toward the journey of life they had had thus far. Remembrances were forthcoming and it wasn't long before they were laughing at what had once been very serious circumstances at the time.

One of his older brothers spoke up and said, "Dave, do you remember the time when we were at the front lines with the army and Dad sent you to bring us some goodies from home? Boy we were so mad at you because we thought you just came there to spy on us and then you could run home and tell Dad how the invincible ~~xxxxx~~ army of Israel was being stymied by one giant Philistine soldier." The King sat ~~there~~ and smiled as he did remember that day which seemed like such a long time ago. He was just a young lad then, slim and trim. Now he was close to 70 and he had put on a goodly amount of weight. His once reddish hair was now completely white, what there was left of it. He remembered with fondness how God had protected him and how at this point in his life he wouldn't be so quick to do battle against such large odds.

The others remembered as well and each added their little comments of what had taken place.

~~xxxxxxx~~ Another brother spoke and said, "Boy, I remember how Eliab took you to task for being there. He told you off right in front of all of the other soldiers and I can remember how I felt so sorry that he would treat you like that. But do you remember what your remark was to him?"

At this point David came out his memories and spoke, "I sure do. I told him, "What have I done now? Is there not a cause?" "And there was. That cause was to defeat those heathen Philistines and our army had let themselves



become intimidated by only one of their soldiers. But once we took the initiative and overcame him that the Philistines were defeated and Israel prevailed." At this point another of his brothers spoke up and said, "Boy we sure could use a cause like that now. If only you had not let yourself get mixed up with Uriah's wife we wouldn't be in the mess we find ourselves now. ~~Amnon is dead~~ ~~Absalom is dead~~ We have had to see several revolts put down because of that. Your sons Amnon, and Absalom are dead because of it. You have had our people numbered and because of it we have had to suffer a pestilence from which many of our people have had to die. Our country is divided and in need of leadership and our people are murmuring that there is a need for a new king. If only ~~there was still~~ we could get back to the old days when there were no real problems and there was a simple cause to deal with."

★ King David who had been listening intently now seemed to revive from his period of reflection and he now stood on his feet and began to speak in a commanding voice, much like the king of old, "But there is still a cause. There will always be a cause and we better not forget it. We need to get ourselves busy with the task of motivating our people that there is always that Cause of Almighty God."

Now we have no way of knowing whether a scene such as this ever took place, but there is a very good possibility that it did when the kingdom was falling down around their ears. But whether it took place or not, we find ourselves today in very similar circumstances. People today are looking backward and longing for the so called, "Good old days." I'm not too sure that I want to go back to them. If getting a bath in a wash tub on Saturday night with water that had to be heated on a coal burning stove is the "Good old days," I don't want it today. If spending the winter months huddled around that coal stove because there was no central heating is the "Good old days," I don't want it. If sleeping in the attic where you froze in the winter and roasted in the summer is the "Good old days," I don't want it. But it is so easy to look back and to say, "Remember." Around here some of you can look back about 20 years and say, "Remember."



And you can remember. You can remember that the church was newly remodeled. There was the smell of new paint, new carpet and every thing shined because it still had that gloss of newness about it. You were happy with it, and ~~you~~ proud of it and well you could be. You had a Cause and you had fought it, and worked at it, and defeated it. You slayed your giant, but then what happened? What happened is what usually happens in these circumstances.

(Illustration of Adolph Rupp, basketball coach of Kentucky University)

This is the case in ~~times~~ circumstances where ~~the~~ a Cause comes to an end. God put it another way in Scripture when He inspired Solomon to write in the 29th chapter of Proverbs the 18th verse, "Where there is no vision the people perish." To paraphrase that, "Where ~~is~~ there is no Cause, the people perish." And so we have come to the place where people are saying, "Remember the good old days when we were out of debt, everything was new and paid for. If only we had not gotten into building a new building, there would be no need for more money, more commitment from me." But you see there is still a Cause. There always has been, and there always will be whether you want to face up to it or not. To use a little hindsight, if this congregation would have been committed to that Cause all along the building program would have never ceased after all of this was remodeled and completed. But we can't live in the past. It may be nice to remember the "Good old days" as a pleasant pasttime. Or to look around and say, "If only." But we must live in the here and now. There is a Cause.

(Illustration of Dr. R.G. Lee, beaten up, yet preaching that night)

When a man has a cause that makes him forget his own welfare, then God has captured that man's heart.

(Illustration of young preacher and swearing about satan)

I'm not in favor of any preacher to begin cussing to get results. But I am in favor of an elder, or a deacon, or a plain ~~old~~ ordinary everyday layman or woman getting ~~into~~ wrapped up in a Cause. And the cause we have here is bigger than any of us. We have a Cause of getting to the people of this community.

If you believe that Butler is a Christian community try asking them to get involved in a project that ~~could transform this community~~ a Christian community should be involved in. You may not have tried it, but I have and I know from dealing with all of the churches the response that came forth. ~~xxxxxxx~~

We have a cuase of getting the young boys and girls of this neighborhood off the streets and into the church. Are you willing to accept that challenge. Each of us this morning should resolve that we want to rise up and slay the giants which surround us here and now. Let's get into the fight and accept the call that God has set before us. Let's forget the past. Let's forget the "What ifs," and say instead, "Is there not a cause," and then go out and get lost in that Cause. For Him!



ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Thank-Offering Sunday November 23, 1980  
The Rev. Ralph C. Link, Pastor  
Mr. Paul Pfabe - Speaker  
Liturgist - Mr. David McMillin  
Valerie Hartley and Danny Mangel - Acolytes  
+ + + + +  
ORDER OF THANKOFFERING SERVICE  
Prelude "Improvisation" Butler  
\*Processional Hymn No. 392 "Come, ye thankful people, come"  
\*Ascription  
\*Exhortation  
\*Confession: (In Unison) Too often, our Father, we have  
tried to be Christians with our words alone and have  
forgotten that a disciple is known by his fruits. We  
have praised you in the sanctuary, and have walked past a  
human need on the streets. We speak of giving, and then  
close our hearts, minds, and pocketbooks when we have  
the chance to give. We hear love preached, and we  
practice hate. We are told of Jesus giving of Himself,  
and we begrudge you the time we can easily spare for your  
service. Forgive us Father for our neglect and grant that  
through Christ we may become disciples in deed as well as  
word. In His name. Amen.  
\*Kyrie  
\*Assurance of Pardon - Choral Amen  
Praise  
Liturgist: Praise ye the Lord.  
People: The Lord's name be praised  
\*Doxology  
Who's Who in the Pew  
Announcements  
Joys, Concerns, Prayer Requests  
Hymn No. 387 "We all do extol Thee"  
Morning Prayer and Prayer Response "Bow Down Thine Ear"  
Thankoffering Concerns (Thankoffering and where it is to go, etc)  
Offering  
Offertory Offertory Response No. 515  
Ingathering Service:  
Liturgist: Let us thank God for His belssing and love

toward us by praying the responsive prayer as found  
on Page 355 of our hymnals.  
(Congregation standing and praying responsively)  
Reception of New Members  
Anthem "Fanfare for Thanksgiving" Posegate  
Scripture Matthew 21: 28-32  
Sermon "DECISION AND COMMITMENT"  
Prayer  
\*Hymn of Thanksgiving No. 389 "Let all things now living"  
\*Benediction  
\*Choral Benediction "Alleluia!"  
\*Postlude "Now Thank We All Our God" Mendelssohn  
+ + + + + \*Congregation Standing + + + + +  
The Lovely Flowers on the Altar by Mrs. Ann Williams in  
memory of "Loved Ones"  
Serving as Ushers today are: Mr. & Mrs. Martin Henry,  
Michelle Henry and David Jaillet.  
Our Anthem this morning was written for the Rededication  
of Calvary Pres. Church, Butler on Oct. 8, 1961.  
The Thankoffering Envelopes were in your envelope  
packets. If you forgot yours there are extra ones  
in the Marthex.  
Monday - Rehoboth Hall rented 6-9  
Tuesday - Rehoboth Hall is rented from 6-8: 8:00 -Volleyba.  
Tuesday - 7-9 - Chancel Choir Rehearsal  
Next Sunday will be the first Sunday of Advent and in  
the evening will be Suprise Sunday.  
Tonight - 6:30 - Teachers's Training and Bible Study.  
Please get your Time and Talent Sheets back as quickly  
as possible so new programs can be set up for the Yearbook  
Nursery will be provided by Mrs. Karen Hartley and Beth.  
If you have not returned your commitment cards for 1981  
please do so as quickly as possible.  
New Members received today are Susan Davis, Valjean  
McGinnis and Mr. & Mrs. Rudolph Bowser.  
Hospitalized: Jim Maloney and Hulda Lippold  
Mr. & Mrs. Howard Bolam will be visiting the Hospital  
this week.  
Our thanks to Mr. Paul Pfabe for bringing the Message  
Lloyd French will be 83 on Nov. 29- Please don't forget  
We wish to thank Mr. Dave McMillin for assisting with  
the Service today.



ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania

First Sunday in Advent November 30, 1980

The Rev. Ralph C. Link, Pastor  
Mr. Gary Butler, Organist and Choir Director  
Mr. Roland Thompson, Saxophone  
Valerie Hartley, Danny Mangel, Acolytes

+ + + + +  
ORDER OF WORSHIP - 11:00 A.M.

Prelude "Adorate Dominum" Salome  
\*Processional Hymn No. 182 "How Great Our Joy!"  
\*Ascription  
\*Choral Call to Worship "O Come All ye Faithful" Stanza I  
\*Exhortation  
\*Confession (In Unison) "Our Heavenly Father, our spirits  
turn at this season not only to the coming of thy Son  
into history in the form of a babe, but also to thy  
coming in thy spirit. We beseech thee. O Lord, to pour  
thy spirit upon all who walk in darkness. Grant thy power  
to the weak; thy love to those who hate; and thy peace  
to those who know only the ugliness of strife, struggle,  
and turmoil. If it be thy will, make us instruments of  
thy power and love and peace for those who know thee not.  
Hear us as we pray, in Jesus' name. Amen"  
\*Kyrie  
\*Assurance of Pardon Choral Amen  
\*Praise  
Pastor: Praise ye the Lord.  
People: The Lord's name be praised  
\*Doxology  
Lighting of the Advent Wreath  
Who's Who In the Pew  
Announcements  
Joys, Concerns, Prayer Requests  
Hymn No. 168 "Come, Thou Long-Expected Jesus"  
Call to Prayer  
Pastor: The Lord be with you  
People: And with thy spirit  
Pastor: Let us Pray  
Prayer  
Offering

Offertory

Offertory Response No. 515

Anthem: "Gentle Mary Laid Her Child" Cook  
Scripture: Matthew 2:11  
Sermon: "Signs of Christmas: Presents"

Prayer

\*Hymn No. 170 "Thou Didst Leave Thy Throne"

\*Benediction

\*Choral Benediction "Alleluia!"

\*Postlude

"Finale" Sergisson

+ + + + + \*Congregation Standing + + + + +

The Lovely Flowers on the Altar have been placed by  
Mrs. Genevieve and Beverly Nohach in Loving Memory  
of Nick Nohach.

Serving as Ushers today are: \*Alvin Tait, Mike Nazaruk,  
Gottlob Kradel, Roy Andrews and James McClymonds.

Mr. & Mrs. Mike Nazaruk will greet the Congregation  
at the door this morning.

Nursery will be provided today by a Nursery committee,  
in Rehoboth Hall.

The attendance last Sunday was 197

> Hospitalized: Hulda Lippold, James Maloney - *H. J. E.*  
Bob Dellen and Chet Stauffer will visit the Hospital  
this week.

Monday - 6:00 - Women's Mary Prugh Circle Tureen Supper.

Tuesday - Hall is rented 6-8; Volleyball 8:00 - ?

> Wed. - 7:30 - Council Meeting *NEW MEMBERS INVITE*  
Thurs. - Newsletter will be published please have mater-  
ial in by Wednesday.

> Thurs. Chancel Choir Rehearsal 7-9

Thurs. - 6-9 - Hall is rented

> Saturday - Chancel Choir Rehearsal from 12:30-3

If anyone wants Chocolate Wafers to make candy for  
Christmas call or see Virginia Mangel no later than  
Sunday.

> Tonight - Surprise Sunday here at the Church

Young Women's Christian Association, 120 W. Cunningham

St. will have a Holiday Shopping Babysitting Service

Thurs and Fridays December 4, 5, 11, 12, 18, and 19.

10:00 a.m. - 12:00 noon and 1:00 p.m. - 3:00 p.m.

call Carol Tyler for Reservations at 287-5709

"Signs Of Christmas: Presents"

Scrip: Matt. 2:11; Text: Matt. 2:11

Herd song, Bgin 2 lk lik Xmas, & sing shop fil, decor,  
 peop, crowds, shp, packages etc  
 1 sur sign Xmas membs famly bring hom presents, wrap  
 Tree decor, packag pil roun, strang lk=(Lik this)  
 (I us present, shake examin, weigh etc)=suspens, intrig  
 But hav U evr considr wher orig? many Bliev birth Js  
 " no kno why  
 U kno mos home evidenc Js Xp? Intent, otherwis  
 Ex=Manger in cornr, bak train, Xmas cards hung etc  
 C aroun us=Signs Of Xmas, but need B understud as mor  
 than jus britten livs 4 few fleet days Decembr  
 Shud C objec Joy transf liv, & thoz aroun us  
 Mt 2:11=Wisemen, Magi from East; lerned men study stars  
 Cam Bcuz direct do so & visit 2pay homag Baby  
 not practis thez men go roun worship jus anything  
 Ther 4, Child recogniz Royl personag  
 Gifts not very appropriat=shud bin diapers, baby oil  
 But thez men led, B use by G, & awar Royl figur etc  
 They ea folo independent plan, & Bliev they kna it  
 But mor detail plan than they knu  
 Mt 2:1=Men from East, no kno if from sam area, jus East  
 Cud hav cum dif places & as study charts etc, mov 2  
 set on journey  
 But involv this mysterious plan set motion by Creator  
 many centuries B4, & wud B complet 2this point by them  
 K Dav inspir writ prayr 4 son Sol, But wat no kno is  
 this ~~find~~ cudn't find fulfilment in son, it had 2B  
 in lif othr person; & no kno fulfil in Messiah lk 4  
 Ps 72=vss 10-11=Why thez places? Tarshish=metals  
 came from; Sheba, Seba=Incens fragrant spices  
 G( ) proph jus Ps, but Isa=60:6  
 So Wisemen cam & brot gift, presents, but unknowly  
 fulfil G's prophecy  
 Not only giv prestns sybolic, but presents themselves  
 Gold=King; Frankcens=friest; Myrrhh=Ancoint, deadbut  
 prominent ingredinet of Sacred ancoint oil  
 All this pt 2 Js ministry  
 But us pt 2 G's provis thru this; pesants hav gold,  
 incens, ancoint ingred-subjec suspicion as steal  
 But sinc G plan from foundatin worl thez help J/M  
 Gold mak posib travl, liv Egypt; & perhaps othrs 2  
 Purpos presents clearly shown this, but why?  
 (Illus legend wisemen, young, mid age, old)  
 ea 4nd sumthin comparbl 2him & lif=& why Presents?  
 si 1, ordinary thing tak 4granted, but presents shud  
 B display our deepest feelings=Illus empty box, note  
 This wat G say 2 Mary, Jos, Js thru wisemen from East  
 wat G say & continu say whol worl 2day

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - NOVEMBER 30, 1997

Prelude *SHOPPERS BURNOUT?*

GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

*COMM VOLUNTEERS - PICTORIAL DIRECTORY*

*DEC 21, LIVE MANGER SCENE*

*(DINNER)*

*HEATHER BIRTHDAY  
 DECORATIONS*

ADVENT WREATH LIGHTING - FIRST SUNDAY OF ADVENT - (BLUE)

\*HYMN

PRAYER/OFFERING

\*DOXOLOGY

PATORAL PRAYER

HYMN

SCRIPTURE: MATTHEW 2:11

MON: "SIGNS OF CHRISTMAS: PRESENTS"

ST. PAUL'S, BUTLER 11/30/80

\*HYMN

\*BENEDICTION

\*POSTLUDE

*BERNARD*

*MARGARET*

*LAINO/TWILA*

*TRICIA*

Measag Signs Xmas=I Luv U & want U2B mine  
I trus G spk Ur hart this season,& that U  
may personally hear His mesag

In cooperation with the Billy Graham Crusades  
Butler Intermediate High School Auditorium  
October 14-21, 1979

Leighton Ford Butler Crusade

249 South Main Street  
Butler, PA 16001  
(412) 282-8523

2SHOW G'S PLAN WE LK AT SCRIP & C K DAY INSPIR 2WRIT PRAYR 2SON  
SOL.  
BUT HE DIDNT KNO THAT PRAYR NO FND FULFIL IN SOL LIF,BUT HAD  
2B IN LIF OF NOTHR PRSN  
NO KNO HE WAS WRIT OF MESSIAH AT THAT TIME  
IN PSALM 72, VERSES 10 & 11 WE READ - (READ THIS)  
WHY HE WRIT OF THEZ PLACES???  
FR/TARSHISH, SHEBA, & SEBA GOLD & SPICES CAM  
TARSHISH=METALS WER FROM & GOLD JUS ONE OF THEM  
SHEBA,SEBA=INCENS 4WORSH,FRAGRANT SPICES, & ALSO GOLD  
BUT AS G ALWAYS DUT,THIS NOT ONLY PROPH BOUT THIS  
ISAIAH 60:6 - WE READ --- (READ THIS)  
MISSEMEN CAM BROF PRESENTS,BUT UNKNOW FULFIL G'S PROPHECY  
THEZ GIFTS WER SYMBOLIC AS PROB KNO-GOLD-PAY HOMAG 2KING,INCENS  
2B USD BY PRIEST, MYRRH USED 2ANoint TH/DEB.  
BUT WH' GOLDET IT WUDB SUSPES IN HANDS POOR PEOPL - JOS/MARY  
AGIN G PROVID & GOLD WARE PROVISIN FOR JOS/MARY WHIL STAY IN  
EXILE  
WE CAN C CLEARLY WHY THER DESIR 2GIV PRESENTS THIS TIME YR  
(ILUS CRAIG BARTLETT & GET CAR FOR \$6.50)  
WE CALL THIS "TH/XMAS SPIRIT" BUT IS THIS MAT ALL WORLD DUT???

(BACK TO NEXT PAGE)

PSALM 72:10-11  
TH/KINGS OF TARSHISH AND OF TH/ISLES SHALL BRING PRESENTS;  
TH/KINGS OF SHEBA AND SEBA SHALL OFFER GIFTS.  
YEA, ALL KINGS SHALL FALL DOWN B4 HIM: ALL NATIONS SHALL SERVE  
HIM.  
ISAIAH 60:6  
THE MULTITUDE OF CAMELS SHAL COVR THEE, TH/DROMEDARYS OF MIDLAN  
AND EPHRAH; ALL THEY FR/SHEBA SHAL COME: THEY SHAL BRING GOLD  
AND INCENSE; AND THEY SHAL SHO 4TH TH/PRAISES OF TH/LORD.



SCRIP: MT 2:11; SERM: "SIGNS OF CHRISTMAS: PRESENTS"

SONG, "IT'S BGIN 2LK LK XMAS"

SONG TEL SHOPS DECORATD, STREETS GAILY DEC & PEOP CROWD SIDEWALK  
W/ARMS LOAD W/PRESENTS/PACKAGS

THIS ADV SEAS GO LK AT=TH/SIGNS OF XMAS

2 LK AT -- PRESENTS

(ILUS 5yr OLD HADLEY ANXIUS OFN PRESENTS & "CROOKD HANDS")

ITS TIME ONCE AGIN 4US 2OPN OUR SPECIL PRESENT THIS YR

EA YR IF NO HERD XMAS MUSIC, SAW TV ADS, SAW PEOP SHOP, ETC,

WE WUD STIL KNO IT GET CLOS 2XMAS BCUZ OF OTHR SIGNS, BUT DID U

EVN WONDR WAT BROT ON CERTIN CUSTOMS? OR THINGS WE DO??

GIVING OF PRESENTS IS ONE OF THOZ

VS 11 OF MT 2=WHETHER WORL KNO OR NOT, THIS REASN GIV PRESENTS/GIF

EVN THOZ NOT XPIAN CELBRAT JS BIRTH W/NAME - "CHRISTMAS"

WISEMEN/MAGI=LERND MEN - STUDY STARS=ASTROLOGY BUT THEN NOT EVIL

IT WAS A SCIENCE

NOTHR SERM WIL LK NOTHR SIGN OF XMAS & THAT WIL ELAB WHY MEN CAM

4TODAY WIL CONCENTRAT ON PRESENTS & WHY THEY GAV THEM

THEY EXPERTS READ HVNS SIGNS, BUT ALSO OF PROPHECY

VS 2:1=NO TEL NUMBR, JUS FR/EAST, & PERHAPS NO KNU EA OTHR B4

MAY CUM FR/DIF LOCATINS & ALSO NO KNO HOW MANY-NOT NECESRLY 3

as red maps/CHARTS EA/INDIVID MOVD/DIRECT 2TAK JURNEY

MAY/MAY NOT BIN AWAR A MYSTERIUS PLAN WAS GO 2B UNFOLD WH/BIN

PLAN LNG. LNG TIME AGO (NEXT PAGE OF BIBLE)

TH/ANSR OF CORS IS "NO"

MUCH OF WORL CELBRAT, JOIN FESTIVTYS, PARTYS, ETC, BUT NO KNO

WAT ITS ALL ABOUT

WAT IS TH/PURPOS OF PRESENTS???

PRESENTS DISPLAY OUR DEEPEST FEELINGS, OR THEY SHUD

(II)- "TH/UNOPENED GIFT" - BY JEFFREY ALLYN COLLINS)

THIS IS WAT G WAS SAYING TO MARY & JOS XXXX/XX THRU THEZ WISEMEN  
FROM TH/EAST

IT IS WAT G SED & CONTINUES 2SAY 2TH/WHOL WORL EVN 2DAY

TH/MESAG IN "TH/SIGNS OF XMAS" IS "I LOVE YOU AND WANT U 2B

MINE"

I PRAY THAT G WIL SPK 2OUR HARTS ANEW THIS SEASON & THAT WE

MAY PERSONLY HEAR HIS MESSAGE

## "Signs Of Christmas: Presents"

Scripture: Matthew 2:11

Text: Matthew 2:11

I am sure that we have all heard the song that is sung as we draw closer to Christmas which sings, "Its Beginning To Look Like Christmas." The song goes on to say that all of the shops are decorated and filled with Christmas merchandise. The streets are gaily decorated and people are crowding the sidewalk their arms loaded with packages. One of the sure Signs of Christmas is the members of the family bringing strange looking bags and boxes into the house perhaps many weeks before Christmas day. Then, after the tree is decorated and installed in its place in the home, these presents begin to accumulate beneath that tree in their various shapes and forms, in their many colored papers and ribbons. Packages something like this, (Show box Christmas wrapped) If you have a curious nature you may sneak a few peeks at the boxes piled there and even pick one up to inspect it. You may shake it, sort of weigh it, and in general order its contents. All of this adds to the intrigue and suspense which really makes Christmas an exciting time of the year.

But have you ever considered how this giving of gifts at this time of the year originated? Many people perhaps have a vague notion that it has something to do with the birth of Jesus Christ. This is true but it is more than just a nice observance which grew out of that event. ~~For much of the time~~ In almost all homes at ~~this~~ Christmas time will be found some evidence of the birth of Jesus Christ. It may be there deliberately, or unintentionally. It may be a manger scene tucked away back in a corner just barely visible behind the houses depicting the village for the electric train. It may be the faces of the Mother and Christchild depicted on the front of a Christmas card hung with all of the other cards received. But in any event, the depiction of this special event is seen and displayed in homes, shops, businesses and many other places of society. But involved in this quaint little scene which some people display because it is the custom, is ~~indeed~~ a unique plan rich with meaning and purpose for every ~~living man~~ one. We see about us the "Signs Of Christmas"

Our Biblical account speaks to us of a visit of some people known as the "Wise men," or the "Magi." These men were learned individuals who had been learned in the study of the stars. ~~xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx~~ We will not concern ourselves with ~~this~~ many of the background at this time. Instead, we will concentrate on this 11th verse of Matthew.



maps each in his own right was probably being moved and directed to take this journey. But whether the ancient world was aware of it or not, a mysterious which had been fostered by their creator many centuries before plan ~~xxxxxxxxxxxxxxxxxxxx~~ was being put into motion which would be completed by them.

(read this). ~~Maxaxiaxaxpmpaphaxxaxfxkingxaxxaxxbringinxpresents~~  
Tarshish  
Why did he write of these places? It was from <sup>^</sup>Sheba and <sup>^</sup>Seba that gold and  
spices came from. Tarshish was where metals were prominent. So gold was one  
of their prominent metals at this time. Incense used in worship along with  
fragrant spices were common to Sheba and Seba. But they also had gold as well.  
But God didn't just prophecy this in this Psalm, but He also gave it forth in  
the prophecy of Isaiah. This is found in Isaiah 60:6, (read this).

What is the purpose of "Presents?" It is a simple common ordinary thing which we all take for granted. Presents are to be a display of our deepest feeling.

(Illustration of empty box, but with note, "I love you.")

This is what God was saying to Mary, Joseph and Jesus through these Wisemen from the East. But it is what God said and continues to say to the whole world even today. The message in the "Signs Of Christmas" is, "I love you, and want you to be mine." I trust that God will speak to your heart anew this season and that you may personally hear His message.

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania

Second Sunday in Advent December 7, 1980

The Rev. Ralph C. Link, Pastor  
Mr. Paul Harbison, Liturgist  
Mr. Gary Butler, Organist  
Mr. Roland Thompson, Saxophone  
Mrs. Ginger Harbison, & Mr. Lloyd Link, Youth Choir Dir.  
Mrs. Cyndie Sybert, Cherub Choir Dir.  
Tracy McMillin and Renee Brown, Acolytes

\*\*\*\*\*

ORDER OF WORSHIP - 11:00 A.M.

Prelude "Fantasia" Pachelbel

\*Processional Hymn No. 202 "As with gladness men of old"

\*Ascription

\*Exhortation

\*Confession (In Unison) "Almighty and Eternal God, who didst create light and life, even as we come to you we must hide ourselves from thee in shame. Our thoughts, words, and deeds are dark shadows upon us. Like the men of old, we have strayed from thy ways, losing sight of thy light. Thou who came as light into our dark world, we have failed in times past to perceive thee. We ask therefore, that we may come to your light in true faith and repentance, through Jesus the Light. Amen."

\*Kyrie

\*Assurance of Pardon

\*Praise

\*Liturgist: Praise ye the Lord!

\*People: The Lord's name be praised

\*Doxology No. 382

Lighting of the Advent Wreath

Who's Who in the Pew

Announcements

Joys, Concerns, Prayer Requests

Children's Moment (All Children please come to Chancel)

Cherub Choir "See The Star" Cyndie Sybert

Call to Prayer

Pastor: The Lord be with you.

People: And with thy spirit.

Pastor: Let us Pray

ayer

Offering

Offertory

Anthem: "Day By Day"

Scripture: Matthew 2: 1-10

Sermon: "SIGNS OF CHRISTMAS: LIGHTS"

Prayer

\*Hymn No. 181 "Some Children See Him"

\*Benediction

\*Three Fold Amen

\*Postlude "Prelude in F major" Bach

\*\*\*\*\*

\*Congregation Standing \*\*\*\*\*

The Lovely Flowers on the Altar have been placed by

Mrs. Harold Sandbach in loving memory of her "Husband"

Serving as Ushers today are \*Charles Penar, Dan Bosko,

Robert Knauer and Dave McMillin.

Deacon and Mrs. Dave McMillin will greet the Congregation

and Visitors at the door this morning.

Lloyd Link and Dave McMillin will visit the Hospital

this week.

> Hospitalized - Mrs. Mildred Wiles - *JIM MALONEY*

There were 201 in attendance last Sunday

Tonight - 6:30 - Teachers Training and Bible Study

Monday - 6-9 - Aerobics in Rehoboth Hall

Tuesday - 6-8 - Aerobics in Rehoboth Hall; 8:00 - Volleyball

Thurs. - 6-9 - Aerobics in Rehoboth Hall

> Next Sunday is the Christmas Cantata

Use your Greenville envelopes for the Home that came

with your newsletter from the Home. They did not send

special envelopes as requested.

The Lovely Wreaths (Live) on the Front Sanctuary doors

were given by the Alvin Tait Family in loving memory

of Mr. & Mrs. John J. Sweeney.

> Sunday - Dec. 21 - 7:00 - Sunday School Christmas Program

here in the Sanctuary and Rehoboth Hall.

Nursery will be provided today in Nursery downstairs.

Our special thanks to Rol Thompson for the beautiful

Saxophone music he provides our Church with every

Sunday. It makes the music something special for St.

Paul's that no other Church has.

\*\*\*\*\*

A bit of the Book in the morning to order my onward way.

A bit of the Book in the evening to hallow the end of

the day.



Signs of Christmas: Lights"  
Scrip: Mt. 2:1-10; Text: Mt. 2:10

1 1st thing C that sho Xmas season here R Lites  
S<sup>t</sup> homes, stors & evn entir neighborhuds lite up  
Lites 4 Xmas trac 2-1sourc, evn 4 unblievrs who may  
not kno  
(rip AM tel ariv Jeru Wismen from East, they expert  
in Astrology; dif Btween 2day & then=Evil etc.  
Thexz men Being used by G 2 fulfil prophecies Mess.  
vs 2=(READ)=Numbrs 24:17, Balaam trib Judah, 8 of Jaco  
Isa 60:1-2=700yr B4 Js Darknes covr Israel  
Jew occupy by Rome, yern B free  
vs 3=Gentil peop cum 2 Messiah 1st  
Here fulfil proph outsidr acpt Js B4 own peop  
Jn 1:11=(READ)  
Wisemen mak Herod uncomfortable & summon ldrs & ask  
vs 4  
anser Micah proph=vs 5-6  
Herod grant permis vs 8  
vss 9-10=(READ)  
Wher star cum from? did actual hpn?  
Many commentary say No, no evidenc 2 suport  
(Illus Alfred Ederseim commentary)  
This esenc tel how LITES Bcum symb1, whethr known, unkn  
But is this all 2 it?  
I think not Bcuz G also tel of Sheps, Brite Lite  
(Illus littl boy & angels, sheps, lite & Liting Up)  
may no B rite, but basic wat say tru  
They wer lite up ol worl ours nu lite, G's lite af  
worl, Js Xp  
But wat effect hav?  
Jn 1:4-5=(READ) Darknes no giv evidenc kno lite  
( : aroun 2day, do U C signs worl kno lite?  
At least duz it lk lik worl kno Lite signif way?  
How many us mov it & livs deeply chang?  
" " " sho evidenc Js Xp lite up livs 2 extent  
we R dif pagns, heathens aroun us?  
Wher do U C evidenc lite if indeed C it?  
(Illus poem Frances Tower)  
C in innocent face childrn stan wid eye wondr at  
lites aroun them Xmas  
G gav lite face baby long go, He lite up worl then,  
& stil lite up 2day  
Do U C His lite, or is it only blink lites, trees,  
sts, stors, windows U C at this time of yr.  
Let G ope Ur eyes 2 His lite that ea us may hav lite  
shd in: Let us C Him as really is, the Lite of Worl  
2 day, 2morrow, & 4ever.

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - DECEMBER 7, 1997

PRELUDE  
GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

DEC 21.

LIGHTING OF ADVENT WREATH

\*HYMN

PRAYER/OFFERING

\*DOXOLOGY

PASTORAL PRAYER

HYMN

SCRIPTURE: MATTHEW 2:1-10

Sermon: ~~Signs~~ "SIGNS OF CHRISTMAS: LIGHTS"  
ST. PAUL'S, BUTLER - 12/7/80

\*BENEDICTION

\*POSTLUDE

LAIKO BUTLER HOSPITAL

BENJAMIN

FLORIAN - LEO

DEBBIE - CAVIER

SCRIP: MT 2:1-10; SERM: "SIGNS OF CHRISTMAS: LIGHTS"

(ILUS CARTTON & BOYS TALK BOUT XMAS LIGHTS)

ONE FIRST SIGNS XMAS IS LIGYHTS & DECORATE W/LIGHTS  
THIS YR WE LK AT THEZ SIGNS OF XMAS  
(MUCH OF WORL CELBRAT THIS SEASON, BUT MANY PEO NO KNO WHY DO  
LA USE CERTIN THINGS NOW  
THER4 WE LK AT REASNS WHY WE DO CERTIN THINGS  
LAS WK LK AT WH WE GIV PRESENTS, 2DAY LK AT LIGHTS

SCRIP THIS MORN IDENTIFY VISITRS 2BETH VS 1. (READ VS)  
THEZ MEN WER EXPERT IN ASTROLOGY  
NOT ASTROLOGY/HORSCOPES AS WE KNO IT  
NOT ASTROLOGY AS EVIL OR SATAN CENTRED, BUT ASTROLOGY SCIENCE  
THEZ MEN WER USED BY G 2FULFIL PROPHS OF JEWISH MESIAH  
VS 2=REASN 4COMING & SEEK DIRECTINS

BALAAH SPK IN NUMBERS CHAP 24, VS 17 says;  
"ther shal cum a star out of jacob."

he proph fr/JACOB TH/TRIB OF JUDAH THER SHAL CUM A STAR  
THIS 1st PROPH OF MESIAH 2B TH/LITE OF TH/WORL

ISAIAH TH/MITY JEW PROPHET SPK APROX 700 YRS B4 ADV OF JS SED  
CHAP 60 - (READ VSS 1 & 2)

"ARISE, SHINE: 4THY LITE IS CUM & TH/GLORY OF TH/L IS RISEN UPON  
THER. FOR BHOLD TH/DARKNES SHAL COVR TH/ERTH, & GROS DRKNES  
TH/PEOPL: BUT TH/L SHAL ARIS UPON THER & HIS GLORY SHAL BE SEEN  
UPON THER."

HE SPK OF DEEP SP DRKNES WH/MUD COVR THER LAND ONE END 2OTHR  
WEN JS CAM JEWS WER OCCUPIED NATIN  
ROM RUL W/IRON FIST & ISR YERN 2B FREE 2THRO OFF YOK BONDAGE

ISA CONCLUD PROPH W/THIRD VS - (READ THIS)

"AND TH/GENTILS SHAL CUM 2THY LITE & KINGS TO TH/BRTINES OF THY  
RISING."

HE WAS SAY GENTILS, NON-JEWS WUD CUM TO THAT LITE OF TH/WORLD  
WH/WAS 2B TH/MESIAH

BUT NOT ONLY WER THEY 2B GENTILS, THEY WUDB KINGS

HERE PROPH CONCERN RECOGNITIN OF JS BY OUTSIDRS INSTED HIS  
OWN PEOPL

THIS ALSO FUL OF WAT JN WRIT HIS GOSPEL CHAP 1.

HE WROT - "HE CAM UN2 HIS OWN, ( MEAN HIS OWN PEOP, JEWS),  
AND HIS OWN KNEW HIM NOT."

TH/JEWS MAY NOT HAV RECOGNIZ HIM, BUT GENTILES DID  
THAT WAT THER WISEMEN WER - GENTILS WHO RECOGNIZ HIM AS KING  
BISHOP FULTON SHEEN SUMMD THIS UP NICELY WEN HE SED .....  
(QUOTE OF BISHOP SHEEN FROM BOOK - TH/ETERNL GALILEAN)

NEXT PAGE VS 3

3/ XX

JN 1:4-5

WE R TOL HERE - TH/DRKNES NO GIV WITNES OR KNO THAT LITE  
LK AROUND TODAY!

DO U C MANY SIGNS TH/WORLD KNOWS THAT LITE?????

( AT LEAST DIZ IT KNO THAT LITE IN A SIGNIFICANT WAY?????)

(ILUS POWER FAILURE IN NY, 1965 & EFFECT OF IT)

WUD THAT IT DIDN'T TAK SUMTH LIK A POWR FAILURE TO STIR PEOPL  
WUD THAT ~~XXXXXXXX~~ THE SO CALLD "XMAS SPIRIT" WUD MOV OTHERWISE  
IMMOVABL PEOPL

I BLIEV THIS IS TH/MOST BUTIFUL TIME OF TH/YR

IF DONT BLIEV WE LK IN TH/INOCENT FACES OF CHILDEN AROUND U  
LK ASTHEY STAND IN WIDE-EYD WONDR AT TH/LITES ALL ARND THEM  
AT XMAS

G GAM THAT LITE IN TH/FACE & LIP OF A BABY LNG YRS AGO  
HE LIT UP TH/WORLD THEN & HE IS STILL LITING IT UP TODAY  
DO U C HIS LITE, OR IS IT ONLY TH/BLINK LITES OF TREES &  
STREETS, & WINDOWS & STORES????

LET GOD OFN OUR EYES TO HIS LITE THAT EA OF US MAY LET THAT  
LITE SHIN IN OUR LIVS EA DAY

LET US C HIM AS HE TRULY IS - TH/LIGHT OF TH/WORLD TODAY,  
TOMORROW & FOREVER!!

SO TH/WISEMEN CAM & THIS DISTURBD K HEROD - VS 3 tell us 2/  
VS 4=HE QUES TH/RELIG LDRS  
VSS 5-6=THEZ MEN MAY NOT BIN SEEKRS OF MESIAH, BUT KNU OF PROPH  
VSS 7-8=K HEROD PRETEND HE WANT B TOL BOUT THIS CHILD & HE WUD  
GO & WORSHIP HIM  
9-10=SUPOSEDLY THEY HAD TH/KING'S BLESING & THEY WENT ON  
THER QUEST  
AND THER IS TH/THING WH.LED THEM FROM TH/BEGIN & CAUSD THEM TO  
LV THER HOMES IN SERCH OF THIS KING - THE STAR  
(ILUS OF ALFEED EDERSCHEIM WRITING BOUT THE BETHLEHEM STAR)  
THIS IN ESSENC TELS OF HOW LITES HAV BCUM SYMBOL OF XMAS  
BUT MANY PEOPL DISPLAY LITES & DEC W/THEM BCUZ "THING 2DO"  
(ILUS PRESENT PRACTIC LITES IN WIDNWS)  
BUT IS THIS ALL THER IS TO IT?????  
NO! BCUZ AGAIN GOD INSPIRD A MAN 2WRIT OF THIS  
APOSTL JN WRIT OF JS' CUMING IN CHAP 1. OF GOSPEL WE SED B4,  
PRIOR 2WAT WRIT BOUT JS OWN NOT RECEIV HIM, JN WROTE BOUT  
LIGHT  
(TURN TO JN 1:4-5 - READ & EXPLAIN)



## "Signs Of Christmas: Lights"

Scripture: Matthew 2:1-10

Text: Matthew 2:10

One of the first things to make us aware that ~~Christmas~~ the Christmas season is upon us is the appearance of lights in decorating. Cities and towns all across America decorate their main streets with colored lights of all kinds. Many homes are decorated outside with many colored lights. Some entire neighborhoods have special lighting which attracts visitors from all areas.

But the idea of lights for Christmas has to be traced to one source. Once again we must add that many people who are unbelievers ~~in~~ are ~~not~~ unaware of why the decorations and lighting. All they know <sup>is</sup> ~~that~~ that it is the thing to do.

Our Scripture for this morning tells of the arrival in Jerusalem of men from the East. They are identified as "Wise men." They were men who were experts in Astrology. Today, we think of Astrology in terms of being Satanic and evil and something we should avoid. But in those days it was a science and these men of the East were being used by God as the fulfillment of His prophecies concerning this Jewish Messiah.

In the 2nd verse we read why they came to Jerusalem and were now seeking directions. Balaam speaking back in the book of Numbers the 24th chapter, the 17th verse says, "There shall come a ~~star~~ star out of Jacob." He is prophesying that from Jacob, the tribe of Judah shall come a star. This is the first prophecy of the Messiah to be the Light of the World which He became identified as.

Isaiah the mighty Jewish prophet who spoke approximately 700 years before the Advent of Jesus said in his 60th chapter, verses 1 through 3, (Read 1 & 2).

~~But~~ He is speaking of the deep spiritual darkness which would cover their land from one end to the other. At the time of the coming of Jesus, ~~they were~~ the Jews were an occupied people and Israel an occupied nation. The Romans ruled with an iron fist and they yearned to be free to throw off

the yoke of bondage. But Isaiah concludes this prophecy with the words, (read verse 3). What he is saying is that Gentile people would come to that Light of the World which was to be the Messiah. But not only were they to be Gentiles, but they would be kings. Here is the prophecy concerning the recognition of Jesus by outsiders instead of His own people. This is also the fulfillment of ~~the prophecy from Isaiah the 53rd chapter which says~~ what John wrote about in his first chapter about Jesus being the Word sent from God. He said, "He came unto His own, (meaning His own people), and His own knew Him not." But He was recognized by Gentiles as being the King promised to the Jews.

The news these wise men brought was a little uncomfortable for King Herod. So he summoned the leaders of the Jews and questioned them about this birth which was to take place.

They answered him with the prophecy from Micah which shows they knew of these Messianic predictions. Herod pretended that he wanted to be told about this child and granted them permission to travel on to Bethlehem and so they departed. So we read, (read verses 9 and 10).

Now where did this star come from and did it actually happen? There ~~ix~~ are many commentaries I have read which say that this is merely a nice little story which has no scientific evidence to support it. Their thinking is that nothing as spectacular as this could ever happen. But there is material to back up this story and it is documented in Jewish writings and also in Chinese astrological writings.

(Illustration of Alfred Edersheim writings)

This in essence tells of how Lights have become a symbol whether known or unknown of the celebration of Christmas. But is this all there is to it? I think not, because God must have placed a good deal of importance on Lights with this supernatural event. For as we read of the account of the angels coming to the shepherds, we are made aware of bright light.

(Illustration of little boy explaining angels, shepherds, and the light)

He may not have had the story completely in its context, but basically what



he was saying was true. They were lighting up this old world of ours with a new light, God's Light of the World Jesus Christ. But what effect did it have? I think the Apostle John spells this out very well in his Gospel in the first chapter the 4th and 5th verses, (read these). "The darkness didn't give any evidence of knowing that Light. Look around today! Do you see signs that the world knows that Light? At least, does it know that Light in any significant way? How many of us are so moved by it our lives are deeply changed? How many of us show evidence that Jesus Christ Lights up our lives to the extent that we are different than the pagans and heathens around us? Where do you see the evidence of any Light, if indeed you see it?

(Illustration of Frances Tower poem)

We see that Light reflected in the innocent faces of children as they stand in wide eyed wonder at the Lights all around them at Christmas. God gave that Light in the face and life of a baby long ago. He lighted up the World then, and He still Lights it up today. Do you see His Light, or is it only the blinking lights of trees and streets, and windows you see at this time of the year. Let God open your eyes to His Light that each of us may have that Light shine in. Let us see Him as He really is, "The Light of the World today, tomorrow, and forever.



ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Third Sunday in Advent December 14, 1980  
The Rev. Ralph C. Link, Pastor  
Tracy McMillin, Renee Brown, Acolytes

\*\*\*\*\*  
SERVICE FOR TODAY - 11:00 A.M.

Prelude - Improvisation on the Theme from The Gift - Mickelson

\*THE PROCESSIONAL OF THE MEMBERS OF THE CHANCEL

\*Ascription

\*Choral Call to Worship - Adeste Fideles - vs. 2

Presentation of THE GIFT by Mr. Paul Mickelson

Introduction

The Cantata

The Gift

Recitative

For unto Us a Child is Born

Fear not Mary

Night of Nights

Glory to God in the highest!

Behold!

Announcements

Offering - Offertory - Offertory Response 515

Advent Wreath

Love Came Down

Shout Hallelujah!

Led by the Star

Jesus Loves Me

Ring out Wild Bells!

The Gift (Reprise)

Scripture: John 3:16  
Romans 8:32 -35, 37-39

\*CLOSING HYMN No. 171 "Joy to the World"

Benediction

Choral Benediction - "The Gift" - The Gift of life through

Christ is given free: Accept this gift and live eternally!

Postlude - "Fanfare and Processional" - D.E. Wagner

CONDUCTOR - GARY BUTLER Soloists: (in order of appearance)

PIANIST - DEB DEWEAVER Dennis Burnham

ORGANIST - KITTY FEDER Lloyd Link

NARRATORS: REV. RALPH LINK Rob Sybert  
STEVE SMITH Cyndie Sybert

Soloists

Karen Maloney

Don Kennedy

\*\*\*\*\* \*Congregation Standing \*\*\*\*\*  
The Lovely Poinsettia's on the Altar have been given  
by: 2 Arthur Snyder - in memory of "Loved Ones";  
Mr. & Mrs. William Zavacky, Sr. to the "Glory of God";  
Mr. & Mrs. Howard Bolam in memory of "Loved Ones";  
Mrs. Ralph M. Cooper in memory of her "Husband";  
Mr. & Mrs. John Pizor in memory of Mrs. Bessie Hampton  
Serving as Ushers today are: \*Mary Burns, Jean Pflugh,  
Diana Hollefreund.

Nursery will be provided today by Debra and Tracy  
Johnston.

Elder and Mrs. Charles Penar will greet the Congregation  
at the door today.

> Hospitalized: Howard Jaillet, Jim Maloney, Mrs. Carl  
Hollefreund, Sr., *MRS VINROE, NANCY NEWARK*

Rob Vinroe and Don Kingsley will be visiting the  
Hospital this week. *FRANK*

> Tonight - 6:30 - Bible Study *NICOLE MR. SHEPPECK*

Monday - 6-9 - Hall is Rented

Tues. - 6-8 - Hall is Rented; 8 Volleyball

Wed. 6:00 - Golden Circle Christmas Dinner - Husbands  
are invited. Meat, dessert, and beverage will be  
furnished. Bring your tureen and table service.

Thurs. 10:30 - Christmas Party (Mary Martha Circle)  
at Sandy Sheppeck's Home.

Thurs. 6-9 - Hall is Rented

There were 205 in attendance last Sunday.

> This is the last chance you will have to order a  
Poinsettia for next Sunday - if you should perhaps  
want one call Bea or let her know today. *FOR XMAS EVE*

> Next Sunday is Holy Communion at 11:00 A.M.

Next Sunday evening is the Church School Christmas  
Program here in the Sanctuary and later in Rehoboth  
Hall.

Dec. 26 - Youth All Night Party - Tickets \$5.

He has taken his bright candle and is gone

Into another room I cannot find,

But anyone can tell where he has been

By all the little lights he leaves behind.

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Fourth Sunday in Advent December 21, 1980  
The Rev. Ralph C. Link, Pastor  
Mr. Gary Butler, Organist and Choir Director  
Mr. Roland Thompson, Saxophone  
Mr. Lloyd Link, Mrs. Ginger Harbison, Youth Choir Dir.  
Amy Vargo and Beth Hartley - Acolytes

\* \* \* \* \*

ORDER OF WORSHIP FOR HOLY COMMUNION - 11:00  
Prelude "How Lovely Shines The Morning Star" Rohlig  
\*Processional Hymn No. 184 "Hark! the Herald Angels Sing"

PAUL \* Ascription

\*Choral Call to Worship - Andeste Fideles - stanza 3

BOB \* Exhortation - Communion Bulletin

\*Confession - "O God, to whom glory is sung in the highest,  
while on earth peace is proclaimed to men of good will;  
grant that good will to us thy servants, cleanse us  
from all our sins, and give perpetual peace to us and to all  
people; through thy mercy, O God, who art blessed, and  
dost govern all things, world without end. Amen."

PAUL \* Assurance of Pardon

Lighting of Advent Wreath

\* Who's Who In the Pew

\* Announcements

\* Offering (UNCOVER ELEMENTS)

Offertory Offertory Response No. 515

ME Youth Anthem - "Child of Bethlehem"

\* The Call To Communion - Communion Bulletin

\* Prayer of Praise - Seraphic Hymn

\* Institution and Consecration of the Elements

\* Distribution of Bread

\* Distribution of Cup

PAUL \* Prayer of Thanksgiving

Anthem: Chancel Choir "O Come All Ye Faithful" Nystedt

Scripture: Luke 1:26-33

Sermon: "Sings Of Christmas: Wreaths"

\* Hymn No. 179 "The First Noel"

\* Benediction

\* Choral Benediction "Gloria"

\* Postlude "Improvisation" Butler

> Tonight = 7:00 - Family Christmas Program here in the  
Sanctuary and later on in Rehoboth Hall. If you were  
asked to bake cookies don't forget them. We heard  
Santa will be here.

Monday - 6-9 - The Hall will be rented

> Wednesday - Dec. 24, 11:00 P.M. Christmas Eve Service  
of Communion, Carols, and Candles.

> Anyone who can leave their poinsettia for Christmas Eve  
Candlelight Service is requested to do so.

> Hospitalized: Mrs. Carl Hollefreund, Sr., Howard  
Jaillet, ; Ann Margaret Vinroe, ALICE BEATTY

There will not be Youth Choir Practice on Wednesday.

> The Order for Holy Communion Phamplets - please leave  
in the Pews when you leave. They will be used again  
and again - please do not bend, fold or mutilate

> If you will sign a communion card and put either your  
Pastor's name on it and address or Church we would  
be glad to send it on to your home church.

The New Envelopes were mailed out this week - please  
do not use them until the first of January. You have  
different envelope numbers each time and they will get  
mixed up.

Nursery will be provided today by Tresa Palmer and  
Wendy Stalker.

The Elders and Deacons will serve Communion this morning  
as well as serve as Ushers.

> Next Sunday afternoon - we will meet with Heads of all  
Committees and groups to set up the schedule for the  
Year Book. All Elders and Deacons new and old to be here.

New Elders and Deacons will be installed next week.

We wish you all a very Merry Christmas and a safe  
trip if you are on the highways.

William Ohl and Chuck Penar will visit the Hospital  
this week.

Mr. & Mrs. Daniel Bosko will greet the Congregation  
and Visitors at the door this morning.

\* \* \* \* \*

Just saying that "I love you" doesn't mean a thing at  
all, for loving words fly like the birds, when they  
hear winter's call.  
Love is a thing that proves itself a thousand times a  
day, in the simple little things you do, and the little  
things you say.

"Signs Of Christmas: Wreaths"  
Scrip: Lk 1:26-33; Text: Lk 1:33

We C signs Xmas hang innumbrl front drs, lamp posts  
in rm Wreaths

Peop everwher buy, mak; fir, pine, rope, ribn, papr, wire  
All sort, kind decorat homes, chs, busnes  
Why Wreath? = evolv crown & date bak anc Egy & Orient  
symbol roylty & only thoz royl fam permit wear  
carry authorty 2 rul & govern as sovereign ruler  
Then Bcam practic giv reward thoz excel sports  
Laurel plac on hed winner, & show he number 1  
Also worn by conquer emperors, & eventuly cam 2B a  
sign cum in peace

But worl chang & 2day only few kings, roylty  
" we stil lk up 2 roylty=Miss Americ, personalty,  
rhubarb, mushroom, etc  
Man alway lk 4 king Bcz mak feel grt presenc 1 grtr  
Norml 4 wisemen cum & seek a king ask=wher born K?  
G spok cum of King 2 chosn peop cents B4 way  
They long 4 cum & wen ariv no acknow 4 lk nothr ~~time~~  
This fact lif=oft lk 4sumthin, no find Bcz rt undr  
nose all time

Only wen thing, persn cum & gon & awar say=If only  
I had known=But G reveal His way 2 all seek, sincer  
Appear 2 comon yng lady thru angl Gabriel & gav nus  
2B mothr this child

She accpt & no mak Big deul of & this unlik worl  
everwher peop seek 4 King, or 2B made kings  
(Illus girl Boston Marathon & cheat, but no win)  
4 vidtry wud won fame, fortun, but this only 1 examp  
sik society liv in

(Ex=grps beserk yng peop Bcz Jn Lenon deth)  
re man with cohorts claim mak Js Xp outdat 10yrs  
lrgly respons madnes surround own deth  
But peop want 2mak him a king

Wat mos peop no realiz this serch is unconscious act  
G implant in man sinc creation world

Ther only 1 king=Al G, & amn sinful natur constant  
seek feloship restor with G & so seek 4 king

In realty seek only King can, wil rule impart, luvly  
Js recogniz by Wisemn=K of Jews; by Nathaniel=K of Is  
Pilate=inscrip=Js Naz King Jews

B4 crucify crown K with thorns=had bin acknowledg  
by men as K & only crown giv mockery

Worl alway receiv Him thus; 2day He ignor as K cud ~~see~~  
set peop free; many us fail crown as L of livs

Wreaths Ch door & nevr giv thot wat signify  
may mak, buy & hang & B unawar shud tel story  
ovr & ovr He is King; & 1 day shal return Bgin rain  
G say Is 9:6=READ, & this tak plac; But =9:7READ &  
this 2 tak plac; Wreaths shud remin =He shal reign

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - DECEMBER 14, 1977

PRELUDE

GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

NEXT SUNDAY THE LORD'S SUPPER

CONGREGATIONAL/FELLOWSHIP DINNER AFTER CHURCH

EXCHANGE OF PRESENTS

CAROLING/FELLOWSHIP TOGETHER

LIVE MANGER SCENE

CHRISTMAS EVE CANDLELIGHT SERVICE - 7:00 P.M.

ADVENT WREATH LIGHTING

\*HYMN

PRAYER/OFFERING

\*DOXOLOGY

PASTORAL PRAYER

HYMN

SCRIPTURE: LUKE 1:26-33

SERMON: "SIGNS OF CHRISTMAS: WREATHS"

ST. PAUL'S, BUTLER - 12/14/80

\*HYMN

\*BENEDICTION

\*POSTLUDE

JENNA - HUS

BOB - NFEW

LAINO/TWILA

BERNARD -

NEWBEC FAMILY

UNIPKEW - PEG

DOCK



SCRIP: LK 1:26-33; SERM: "SIGNS OF XMAS: WREATHS"

C XMAS SIGNS XMAS HANG FR/DORS/WINDOWS/LAMP POSTS/ETC  
TALK BOUT WREATHS & C EVERYWHERE

MADE OF GRAPE VINES/PINE & FIR BRANCHES/RIBBN/ROPE/PAPER/WIRE  
ALL SHAPES & SIZES DECORAT HOMES BUSINESSES  
BUT WHY WREATHS

(ILLUSTRATION OF WREATHS & SYMBOLISM - ROYALTY/SPORTS)

MARY WAS VISITD BY TH/ANGEL GABRIEL

VS 26=EXPL 6th MNTH ELIZ PREG

VS 27=SIGNIF THIS SPECIL BIRTH

VS 28=SPECIL PERSON - SELEC BY GOD FR/ALL OTHERS

VS 29=MARY HAD PROB W/THIS MEETING & WHO WUDNT???

VSS 30-31=SIGNIF OF NAMES THAT TIME

NAMES DENOT SUMTH SPECIL BOUT THAT PERSON

JESUS MEANS ~~savior~~

MARY PROB FONDLY THIS WAT SHE B TOLD

VSS 32-33=KNU JOS FR/LINE OF DAVID

PROB CUD ACCEPT HIM SUCCEED TO THRONE BUT MUS QUESTIN HE WUD  
REIGN FOREVER

ALSO QUESTIN "HIS KINGDM THER SHALB NO END"

W/OUT INFINIT DETAIL MARY TOLD JS WILB CROWND

PERHAPS MARY THOT THIS SPECIL CHILD WUDB A REIGNING MONARCH LIK  
KING DAVID, SAUL OR SOLOMON

(EXPL HOW ISRAELITES GOT KING BCUZ DESIR ONE & GOD GRANT IT)

MAN HAS ALWAYS SEEMD TO WANT SUMONE TO LOOK UP TO SO TO SPK

(ILUS RUSSIN CZAR POS AS PEASNT, & RECOGNIZD AS KING)

THER THOZ WHO BCAM DISPT BCUZ JS NO ASERT SELF AS KING THEY  
EXPECTED HE WUDB

THEY NO RECOGNIZ TRU MEAN OF HIS ROYAL BIRTH

(ILUS TEACHR, MANGER SCENE & BOY - WHERE DIZ GOD FIT IN?)

W/OUT INDEED?

MUCH WORL DECORAT W/WREATHS BUT NO KNO WAT THOZ MEAN

(EXPL HOW JS WORE CROWN/WREATH OF THORNS & CAL "KING OF TH. JEWS")

THATS WHERE CROWNS ACTUALLY ORIGINAT FROM & THIS CONVEYS TH/TRUE  
MEANING OF XMAS

(ILUS MOODY, NEWSPAPER REPORTER, BLIND GIRL & SP BLINDNES TODAY)

LETS CELEBRAT XMAS & ENJOY TH/SEASON

AND WHEN C A WREATH B REMIND IT STAN AS SYMBOL OF TH/ <sup>CROWN-JJ</sup> ~~CHRIST~~

BABE OF BETH WHO WORE A CROWN FOR ME

ALL WREATHS SHUD REMIND US THAT HE SHAL REIGN FOREVER & EVER

LET HIM HAV PRE-EMINENCE IN OUR HARTS & LIVS & THAT WE BOW  
TO HIM AS OUR KING

## "Signs Of Christmas: Wreaths"

Scripture: Luke 1:26-33

Text: Luke 2x 1:33

We see the Signs Of Christmas hanging from innumerable front doors and lamp posts in the form of a Wreath. People everywhere are buying and making Wreaths. We see them made of pine and fir, of ribbon and rope, of paper and wire. All kinds and sortof Wreaths decorate our homes and churches and businesses.

But why a Wreath? Wreaths have evolved from Crowns which date back to ancient Egypt and the Orient. Crowns were a symbol of royalty. Only those of the Royal Family were permitted to wear a crown. It carried with it the authority to rule and govern as a sovereign ruler.

Then it became a practice to give a reward to those who excelled in athletic contests. Wreaths made of laurel became the symbol placed on the head of a champion. It was to signify that here was the reigning athlete in his field.

~~From it we still give recognition to athletes today crowning them with honor and glory for deeds accomplished~~

It also was the garland worn by conquering emperors. Eventually it came to mean a coming in peace. But the world has changed until today there are only a few nations which are governed by kings and royalty. But still today we seek and look up to royalty. We crown Miss America, Mis Personality, Athletci achievements and so on. We look up to these people as those who have risen above the rest of us. Man is always looking for a king because he feels he is never so great as when he is in the presence of one greater.

It was only normal for men like the Wise men to come and seek a New King. They came asking "Where is He that is born King of the Jews?" God had spoken of the coming of this King to His chosen people centuries before. They longed for His coming and when He did arrive they didn't even acknowledge it for they were looking in another direction. And this is ~~the~~ a fact of life. So often we are looking for something and we cannot find it because it is right under our noses all the time. It is only when the person or thing has come and gone and we are made aware of it that we say, "If only I had known." But God stands ready to reveal and open His way to all who seek and are sincere.



To a common ordinary young lady He appeared through the angel Gabriel and gave her the wonderful news that she would bear this King ~~xxxxxx~~ and be His mother.

I am sure that we can understand some of her uncertainty at this point. The simple answer the angel gave about the Holy Spirit coming upon her and causing her to become pregnant probably didn't completely reassure her either. But we do not read of her going into hiding to avoid the task thrust upon her by God. Instead, we read in later verses how she accepted ~~xxx~~ this honor with the simplicity of a trusting child of God.

How unlike the world. Men from all walks of life seek and search for kings or to be made kings.

(Illustration of girl running in Boston Marathon)

For her victory she would have gained fame and fortune. But this is only one example of the sick society in which we live. A large segment of our younger generation has gone berserk because a man named John Lennon has ~~xxx~~ been assassinated. I just heard this past week that many young people have gone into a state of shock because of this and group counseling centers have been set up in New York City to deal with them and help them overcome their shock. Here is a man who along with his cohorts once boasted they would make Jesus Christ obsolete in ten years. He is largely responsible for the madness surrounding his own death. What most people don't realize is that this searching for those who can be set above us as our monarchs is an unconscious search for that which God has always wanted for mankind since the creation of the world.

There is only one King and that is Almighty God and man in his sinful nature is constantly seeking to have fellowship restored with God and so he seeks for a King. And in reality he is seeking the only King that can and will rule impartially and lovingly.

Jesus, the Baby was recognized by some visiting, seeking kings, as "The King of the Jews." When Philip brought Nathaniel to Jesus, Nathaniel acknowledged Him ~~tx~~ by saying, "Thou art the King of Israel." The pagan Pontius Pilate wrote



inscription, "Jesus of Nazareth, the King of the Jews." But before he was crucified, Jesus had been acknowledged as a king by the placing of a crown made of thorns on his head. He had been acknowledged by men as a king, and the only crown He ever received was that given in mockery. But this is as the world has always received Him. Even today He is the recipient of being ignored as the only King who can truly set people free.

Even many of us fail to crown Him as the Lord of our lives. We may enter the doors of this Church and see the Wreaths hanging there and never give a thought to what they really signify. We may make them, or buy them and hang them in our homes and remain unaware that they should tell us that story over and over again that He is our King. That He in fact is the King of Kings and Lord of Lords; that one day He shall return to begin His reign.

God promised this through Isaiah, (read 9:6). This has taken place. But there is yet to take place, (read 9:7). All wreaths should remind us that "He shall reign forever and ever." Let us resolve that if He has not had pre-eminence in our lives, that from now on He is our King.

"Signs Of Christmas: Ribbons And Trees"

Scrip & Text: Lk 4:18

Js born nite call Xmas, mos peop kno detail birth but  
 real mean & purp Bcum lost all cele, festiva  
 Evi peop among whom gru up no understud, knu mision  
 Wen Bgan min 30, bap, tempt & cum 2 Naz Sab, Synagog  
 Ask 2 read; scrol is 61:1=sit dwn=2day fulfill  
 angr & try destroy, get away=But wat say? wat  
 birth really mean?  
 Xmas Eve, lik 2nite & train lef Un St Chicago 10:30PM  
 bnd 4 Milwak, Wis & pts West; train fil capacity  
 specil glo; peop packag, presen etc; laughter joy  
 mid this yng man, erly 20=plain dres=suit, cheap  
 blk tie, shoes, soxs, white shirt=1k landscap sno covt  
 Cros him=girl/mothr, ask wen get Milwak=12:12=ask Con.  
 lrg dol & tel meet Dad aftr long seperation  
 nex yng man=olldr man, grey grandfathr type=jus retir  
 Lk yng man seem ask quest, go bak 2 bk & read & final  
 ask=Wher U go? Mayb home=why mayb? Not Sure=end conv  
 Short aftr Conduc cum thru cal=STURTEVANT WIS,  
 olldr man lean ovr sug walk plat, stretch legs=No  
 Yng man watch old man outsid=Conduc ALL ABORD  
 Yng man start conv=sorry no seem frendly, jus hard spk  
 OK Son! Wher is hom 4U? "Columbus nex stop Aftr Milw  
 Why no sur go hom? Not sur Dad want me!  
 Why? Story Bgin: senior hi schul, kno it all etc. 5yr  
 grad & mus work farm, no lik, church etc  
 ran away=frate Chicag, 2 Wash, 2 Miami=rob liq stor  
 steal car go 2 Georgia pik fruit; 2 much work case sto  
 steal & frend get caut=arrest & send 2 Atlanta pen.  
 Word plac nation, kil men & gards; Mr tuf guy 3-6  
 Chap tel me shud chang lif & sam thing Mom/Dad/Church  
 \*y 2B dif & tol cud get out 4 insted 6 Bcu  
 sum man 2cum Chapel & giv mesag 1 prisnr 2 othrs  
 No interest; hot humid, cud B riot anytim  
 las minut decid go listn, cud shut out no hear  
 He introduc & say Pres asst, dirty deals & caut  
 Go 2 prisn & Mr Tuf Guy & sum1 tel G luv specil way  
 told of Js Xp & why cam 2 erth; man had ask why cam?  
 Red Lk 4:18  
 Yng man sed thot=that me, prisnr, captiv & all us shud  
 B set free & then I listn  
 Prisnr talk hour in cornr & gards mus brk up, men stud  
 clap & cheer wen dun, shak hands  
 Wen lef strang thing, prisnrs lin windos & shout G  
 bless, gud by & I Bgan feel need get rite G  
 Lern releas short B4 Xmas & wrot Dad, ask if cud cu  
 ? Sed=Red Ribbon or not & wud tel me  
 He'll hav ribbon on tree Son. How Kno? Jus do, F's  
 lik that, U'll C.

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - DECEMBER 21, 1997

PRELUDE

GREETINGS/JOYS/ANNOUNCEMENTS/prayer requests

CHRISTMAS EVE CANDLELIGHT CAROLS 7:00 P.M.

Y CHRISTMAS

INVITE ALL TO COMMUNION

LIGHTING OF ADVENT WREATH

\*HYMN

PRAYER/OFFERING

\*DOXOLOGY

F MORAL PRAYER

SCRIPTURE: LUKE 2:1-14

SERMON: "SIGNS OF CHRISTMAS: TREES AND RIBBONS"  
 ST. PAUL'S, BUTLER 12/21/80

THE LORD'S SUPPER

\*HYMN

\*BENEDICTION

\*POSTLUDE

LINGERFELTEN - FAMILY - MOUNTAIN

JEAN

FISHER FAMILY

CLAYTON

BENARD

AGNES - BACK

UNIVERSITY - PFL

LAINO/TWILA

I hop Ur rite Mr.  
soon train stop Milwauk & it 12:12 rite on time  
Saw girl B hug by Fathr doll & all, & thot=Xmas day  
He xious train lv=65 mile Columbus, bout hr 15 min  
Oldr man sat quiet & 1nce agin read bk, or seem 2  
yng man peer intent lk familiar scenry  
Won't B long now sed boy, road run paralel traks  
jus aroun nex bend is tree & strain 2 C it  
Then tree in plain site & flap from branches wat lk  
lik hundreds ~~xnd~~ brite red ribbons in contrast white  
sno grnd.  
U wer rite Mr., U wer rite he shout  
Tears stream dwn fac & turn 2 man, but gon  
At sum pt wen he engros scenry, man disapear  
Now I kno wat old man was try tel me, & wat man try  
tel in prison.  
Js cam 2 set prisnr free & releas slavry,  
Now I kno luv of Fathr 4 his Son lik G's luv  
4 us.

SCRIP: LK 2:1-14; serm; SIGNS OF CHRISTMAS: TREES & RIBBONS

WE BIN LK AT TH/SIGNS OF XMAS  
GIFTS, LIGHT, WREATHS & 2DAY LK AT TREES & RIBBONS  
TREES CUM ALL SHAPES/SIZES REAL & FAKE, W/W/OUT LITES & DECS  
BUT WHER DID IDEA CUM FROM???  
(LUTHER MARTIN LUTHER & TRY DUPLICATE LITE W/CANDLES ON TREE)  
BT ACTUAL START LING W/ LUTHER  
(ILUS XMAS TREE FR/MEDIEVAL MIRACLE PLAYS)

BUT I SUBMIT ORIGIN OF XMAS TREE DATES FURTHER THAN MEDIEVAL  
TIMES

VS 11-VERSE STATES - "A SAVIOR"

NO SPECIFY HOW THIS WAS 2B, OR 2CUM ABOUT

HERE IS BABY & THIS B SED OF HIM

ZUNDRST WAT THIS SCRIP ALL ABOUT MUS READ COMPLET STORY OF THIS  
BABY GROWING TO MANHOOD

IF FOLO HIM THRU SCRIP CUM TO PLACE WHER HE ARESTD, TRYD &  
TAKN OUT 2B EXECUTED.

WAT WAS TH/INSTRUMENT OF EXECUTION???

A CROSS!!!!

WAT WAS CROSS MADE OF W????? WOOD, FR/TREE

(ILUS GOD'S 1ST XMAS GIFT BY DR. WARREN WEBSTER)

TH/MOST VISIBLE SIGN OF XMAS - A TREE - SHUD EVER EMIND US  
THAT =UNTO US A CHILD WAS BORN WHO BCAM TH/SAVIOR XP TH/LORD

ANOTHER SIGN OF XMAS IS "RIBBONS"

WHER HAV THEY CUM FROM???

I HAV NO PRUF THAT THIS IS TH/TRUTH, BUT I FIRMLY BLIEV THEY  
R SPECKN OF IN SCRIP & STARTD OUT AS CLOTHING

~~VS 9x~~

VS 2= also vs 12

WORD THER IS "SWADDLING CLOTHES"

WAT WER THEY???

STRIPS OF CLOTH WOUND RND TH/BABY

WAT IS TH/MAIN PURP OF RIBBONS???

WND RND A PACKAG OR GIFT PERHAPS 2MAK LK NICE BUT SERV PURP  
OF HOLD IT 2GETHR

I BLIEV SAWDLING CLOTHES WER TH/FIRST RIBBONS NOT HOLDING THE  
BABY 2GETHR, BUT AS A PART OF TH/PACKAGE THAT G GAV TH/WORLD  
THRU & FR/THIS BABY

LET'S LK FURTHER AT THIS:

GENE???

CATHY & ASHLEY??

LEGEND OF CANDY CANES??



ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania

Christmas Eve December 24, 1980

The Rev. Ralph C. Link, Pastor  
Mr. Paul Harbison, Liturgist  
Mr. Gary Butler, Organist and Choir Director  
Mr. Roland Thompson, Saxophone

+ + + + +  
CANDLELIGHT COMMUNION SERVICE - 11:00 P.M.

Prelude "Picardy - French Carol  
\*Choral Procession "How Great Our Joy!" German Melody

PAUL \*Ascription - (LIGHTS ON AT ALTAR)

\*Call to Worship - (Choir and Congregation)

"O Come All Ye Faithful" all 4 stanzas No. 193

PAUL \*Exhortation - Communion Bulletin

ME \*Confession

PAUL \*Assurance of Pardon

PAUL \*Lighting of Christmas Wreath

Scriptures and Carols: - (ANNOUNCE)

ME - The Promise- Micah 5:2

Carol No. 178 - (1st Stanza)

PAUL - The Journey Luke 2:1-7

Carol No. 185 - (1st Stanza)

ME - The Announcement Luke 2:8-14

Carol No. 175 - (1st Stanza)

PAUL - The Common Visitation Luke 2:15-20

Carol No. 184 - (1st Stanza)

ME - The Royal Visitation Matthew 2:1-11

Carol No. 206 - (1st Stanza)

PAUL - Christmas Prayer

Carol No. 171 - 1st and 4th Stanzas)

ME \*Who's Who in the Pew  
Announcements

Offering

Offertory "Christmas Eve Prayer" - Oliver Andlubetkin

Communion Carol No. 194 (COVER)

PAUL \*The Call to Communion - Communion Bulletin

ME \*Prayer of Praise - Seraphic Hymn

\*Institution and Consecration of The Elements

Distribution of Bread

Distribution of Cup

PAUL \*Prayer of Thanksgiving

them "Love Came Down At Christmas" P. Mickelson

Christmas Meditation: "Signs of Christmas: Ribbons  
and Trees

The Candlelighting

SHT Candlelight Carol "Silent Night" (On Bulletin)

\*Benediction - (BACK OF CHURCH)

\*Choral Benediction - Gloria In Excelsis Deo

\*Postlude "Hallelujah Chorus" G. F. Handel

Silent Night! Holy Night!

1. Silent night! Holy night! All is calm, all is bright  
'Round yon virgin mother and child, Holy Infant so  
tender and mild;

Sleep in heavenly peace, Sleep in heavenly peace.

2. Silent night! Holy Night! Darkness flies, all is  
light;

Shepherds hear the angels sing; Alleluia! hail the  
King!

Christ the Saviour is born, Christ the Saviour is  
born.

3. Silent night! Holy night! Guiding Star, lend  
thy light!

See the eastern wise men bring Gifts and homage to our  
King!

Christ the Saviour is born, Christ the Saviour is born

4. Silent night! holy night! wondrous Star, lend thy  
light!

With the angels let us sing Alleluia to our King!

Christ the Saviour is born, Christ the Saviour is born

The Elders and Deacons will serve Communion as well  
as Usher tonight.

Deacon and Mrs. Harry Burns will greet the Congregation  
and Visitors at the door this evening.

WHEN RECEIVING THE LIGHT, TILT UNLIT CANDLES TOWARD  
THE ONE THAT IS ALREADY LIT.

Next Sunday - Schedule will be made out for the Year  
Book. EACH ELDER AND DEACON (old and new) IS

EXPECTED TO BE HERE. A Representative from Church  
School, all organizations and Fellowship groups are  
to be here. Meeting is scheduled for 2:00 P.M.

Please remain seated until the last verse of Silent  
night.

FOLLOWING BENEDICTION

"Signs Of Christmas:  
"Ribbons And Trees"

Scripture and Text: Luke 4:18

Jesus was born on this night we celebrate as Christmas. Most everyone knows the details of His birth and the beautiful things surrounding this birth. But the true meaning sometimes becomes lost as we get caught up in all of the celebrations and festivities. Even the people among whom He grew up didn't understand or know His complete mission in life.

When He began His public ministry at the age of 30, ~~Maxxxxxxxxbackxxxxxxx~~ He was publicly baptized by John the Baptist and then He had His wilderness encounter of temptations by Satan. After this He returned to Nazareth His hometown. We are told that it was the Sabbath, which was Saturday, and He went to the Synagogue as He usually did. That day He was invited to read the Scripture. He was given the scroll containing the prophecy of Isaiah and He began to read from chapter 61; verse 1. This is what He read, (read Luke 4:18). Then He sat down and they awaited for Him to begin to expound on this Scripture. He said, ~~Today~~ this day is this Scripture fulfilled in your ears." This angered them because He was not accepted as being more than the son of a carpenter and they led Him out of town to throw Him over a cliff, but He escaped them.

But what was it He was saying to them? What is the meaning of His unique birth and His ministry on earth?

It was Christmas Eve on a night much like this one. The train had left Union Station in Chicago at 10:30 P.M. bound for Milwaukee, Wisconsin and points west. The train was filled to capacity and each coach was not only brightly lit but all of the passengers seemed to carry that special glow of the holiday season. There was much laughter and excited chatter as the passengers spoke of going home for this special ~~of~~ day of days.

But amid all of this happiness there sat a young man who looked rather out of place. He sat quietly looking out of the window at the snow covered landscape as ~~it sped rapidly~~ the train sped rapidly by towns and villages and farmland. He was dressed in a plain grey suit and one didn't need to look too long or hard to realize that it was made of very cheap material. Along with the suit



he wore a plain narrow black tie and a plain white shirt. To complete his wardrobe he wore a pair of plain black shoes and black socks. He was in his early twenties but ~~xxx~~ the lines of his face made him appear to be much older. Seated directly across from him was a little girl with her mother beside her. The girl kept asking how long it would be until they arrived. From the conversation it could be learned that their destination was Milwaukee and they were due to arrive at 12:12 A.M. if the train was on time. Several times the woman asked the conductor for reassurance and was told each time the train was on time and would arrive shortly after Midnight and it would be Christmas morning. The little girl was holding a large doll and told her dolly how they were going to meet Daddy after being away for a long time.

Right next to the young man an older man was seated. He was reading a book. From time to time he would try to read only to be distracted by laughter, or someone bumping him as they tried to walk down the aisle of the swaying train.

He was a pleasant looking man with snow white hair. He looked much like the image anyone has of a kindly grandfather. He wasn't much past retirement age and was evidently in good health.

He looked at the young man several times and seemed like he wanted to speak, but decided not to at the last moment and went back to his reading. Finally he leaned over and said, "Pardon me young fellow, where on you ~~goingxxxxxxx~~ bound for on this Christmas Eve?" The man answered without looking at the older man, "Maybe home." "Maybe home? Why, aren't you sure that's where you want to go?" The boy shrugged his shoulders and said nothing more, and the man went back to his reading.

Shortly after this the conductor came through the car calling out, "Sturtevant, <sup>Next Stop</sup> Wisconsin, Sturtevant, Wisconsin." The older man leaned over and asked the conductor how long they would be and was told just long enough to discharge passengers and pick others up as well. The man tapped the young man on the shoulder and asked, "Want to stretch your legs for a few minutes when the train stops?" The boy looked at the man for the first time and just shook his head. The older man got up and went out on the platform and walked up and down until the con-



ductor shouted, "All aborad," and then he re-entered the car. While he was on the platform the young man was looking at him rather closely and he thought how much like his Dad the old man seemed.

Shortly after they were underway again the young man spoke to the older man and said, "I'm sorry if I don't seem too friendly, but it's just that I find it hard to speak to anyone strange at the present time." "That's all right son," he replied. "Where is home for you if you decide to go there?" "Colombus, which is the next stop after Milwaukee," the boy answered. "And why ~~xxx~~ aren't you sure that you are going there?" the old man asked. "Because I don't know whether my Dad will let me come home again," he answered. "What's the problem?" Here the boy began to trust the older man and he started to tell him his story. "You see, about 5 years ago I was a senior in High School. I knew it all. I was one of the ring leaders of a gang of what we thought were pretty tough guys. We knew all of the answers and no one could show us anything. My Mom and Dad were pretty strait laced, you know, Church and all that. I was raised on a farm just outside of ~~xxxxxxMilwaukeexxxx~~ Columbus and I hated the plowing and milking and all of that other hard work. For me it was more fun to run around with a gang of guys and to look for some excitement.

Well, we graduated, but since we didn't have jobs and my only prospect was to work with my Dad on the farm, I talked some of the other guys to skip town with me. So we planned it down to the last detail and one night we hopped a freight and headed East. We arrived in Chicago and from there hopped a freight bound for Washington, D.C. When we arrived there we rolled a couple drunks for a few bucks to eat and found out where we had to go to head for Florida. Well we made it to Miami and thought we had it made. But soon the little money we each had ran out and so we had to get some. The quickest way was to steal some. So we stole a car, held up a couple liquor stores and headed out of Miami. We figured we would go to Georgia and maybe we could do some migrant farming picking fruit to get enough to go on for a while. Well we did this, but it was very tiring work and so we decided to do one big job and then hide out for a long time. We watched one of the bigger liquor stores and we had it planned

what night was their busiest when they had the most cash. So we hit the store and got clean away. But one of the guys cashed a bill that was traceable and was picked up. He gave the cops the information they needed and all of us were picked up and brought to trial. I was sentenced to 3 to 6 years for my part of the robbery. I was Mr. Tough Guy and I was going to show them. We were in the Atlanta Federal penitentiary which was a good place to be a tough guy. That place was filled with them. So it wasn't too long I was in trouble with the guards and everyone knew I fitted right in.

One day the guy who was the chaplain called on me and told me that I should change my life and things would go better for me. I told him I had heard all of that stuff from my folks and he didn't need to tell me again. Well, I tried being a little better and soon discovered that the guards laid off when I acted like a reformed person. So I thought I would play it cool and maybe get out a little earlier. What I discovered was that I could have gotten out in 3 years but because I had acted up, I would have to serve another year and so was only eligible in 4.

This past summer a man was supposed to come to the prison to speak to us in Chapel. He was a former convict who said he had a message to tell prisoners, but like most of the rest I didn't much care ~~for~~ to attend. That prison in August is like a sweat box and tempers are at fever pitch. More prisoners have been killed in that prison than any other in the nation and maybe this why they decided to let this guy speak.

The night he was to come was heavy with heat and humidity. A heaviness hung over that prison and it just seemed that a little spark would have caused a full scale riot.

At the last minute I decided to go to Chapel. What the heck, I could always just sit there and not listen. But when this guy was introduced and said he had been a member of the president's staff and had gone to prison for being the mastermind of crooked deals, I began to listen. He told how he had been Mr. Tough Guy and how someone had told him about God loving him in a special way.



Then he told about this fellow talking to him about Jesus Christ the Son of God and why He came to earth. This guy said do you know what the mission of Jesus Christ was? Then he read from his Bible the part that says, "He hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."

I thought that's me, and all prisoners. We are captives that need to be delivered. We need to be set at liberty. Then I really listened how he said that accepting by faith this Jesus into his life set him free in his prison cell. Man that's what I wanted, but I just couldn't come to that point, not then. When he left the prison the strangest thing happened. All during the time he was speaking there was a calmness and quietness that no one would have believed possible that day. But as he was leaving men kept trying to shake his hand and talk to him. But when he was outside of the gates prisoners lined the hallways and shouted to him from every available window, "Good bye, God bless you." For over an hour they had him cornered asking him questions and talking to him. When he was done they had clapped and stood on their feet and cheered. I never heard anything like it. But do you know it changed that prison and I began to feel that I needed to get right with God myself. When I learned that I could be released shortly before Christmas I wrote my Dad a letter. I explained that I was sorry for the anguish I had caused and that I wanted to come home. But I told him that if he didn't want me, he could tell me in a way without writing. I told him that since the train has to pass the lane that leads to the farmhouse, there at the corner on the big oak tree, he could signal me I was welcome with a big red ribbon. But if he didn't want me to come home, to just let the tree bare and I would pass by and never stop. "He'll have a ribbon on that tree son," the old man said. "How do you know?" the boy asked. "I just do son, because Father's are like that." They now rode on in silence and soon stopped at Milwaukee where most of the people got off the train. It was 12:12 A.M. Christmas morning the boy thought. He was anxious for the train to leave so he could see if he would spend this Christmas with his family. Only 65 more miles to Columbus and about an hour and 15



6  
minutes he thought to himself. The older man had sat quietly and was once gain reading his book, or pretending to do letting the young man peer intently out the window. A half smile played at the corners of the older man's mouth almost as though he knew a secret.

The time seemd to slip by so slowly but at last they were coming near to the destination the boy so eagerly sought. "There is the road that runs parallel to the our farm"the boy said straining to see the huge oak tree at the end of the land. "Just around the next bend is the entrance to the farm and we will see the tree." "There it is." "You were right mister, you were right," he shouted. There streaming from the branches of that tree was not just one, but what looked like hundreds of red ribbons waving in the breeze. A bright red contrast to the white snow on the ground. With tears streaming down his cheeks he turned to the older man, only to discover that he was no longer there.

Sometime when he became engrossed in the familiar scenery the man had disappeared. "Now I know," he thought what that man was saying in prison in August. Jesus came to set the prisoner free, to release him from slavery. Now I know the love of a father for his son, like God's love for us."

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania

First Sunday After Christmas December 28, 1980

The Rev. Ralph C. Link, Pastor  
Mr. Gary Butler, Organist and Choir Director  
Mr. Roland Thompson, Saxophone  
Amy Vargo and Beth Hartley, Acolytes

\*\*\*\*\*  
ORDER OF WORSHIP 11:00 A.M.

Prelude "Variations on an Old French Carol Hilf

\*Processional Hymn No. 177 "Good Christian men, rejoice"

\*Ascription

\*Exhortation

\*Confession (In Unison) "Eternal Father, teach us in the days of this year to discover the preciousness of time. Keep us from squandering our hours in senseless thought and useless activities. Help us through good books, clean conversation, and creative action to so number our days that we may get a heart of wisdom, and a life devoted to thy reconciling ministry in the world; through Jesus Christ. Amen."

\*Kyrie

\*Assurance of Pardon

\*Praise

\*Pastor: Praise ye the Lord!

\*People: The Lord's name be praised.

\*Doxology No. 382

Who's Who in the Pew

Announcements

Joys, Concerns, Prayer Requests

Hymn No. 201 "Long years ago on a deep winter night"

Call to Prayer

Pastor: The Lord be with you

People: And with thy spirit

Pastor: Let us Pray

Prayer and Prayer Response

Offering

Offertory Offertory Response No. 515

Installation of Elders and Deacons

Anthem: "Ave Maria" Schubert - Soloist - Cyndie Sybert

Scripture: Exodus 4:1-17

mon "WHEN GOD SAW RED"

Prayer and Lord's Prayer

\*Closing Hymn No. 206 "We three kings of Orient are"

\*Benediction Choral Benediction

Postlude "Hallelujah Chorus" Handel

\*\*\*\*\* \*Congregation \*\*\*\*\*

Mr. & Mrs. Alvin Tait will greet the Congregation and Visitors at the door this morning.

Serving as Ushers this morning will be \*Richard Mangel, Don Kingsley, Art Carney and Gary Penar.

Karen Link and Bea Tait will be visiting the Hospital this week.

Nursery will be provided today by Mrs. Sharon Schmittlein.

> Today - 2:00 - Special meeting to set up Schedule and dates for the coming year for the year book. All Elders and Deacons (those leaving the Board and those coming on in January) are expected to be here. All heads of Organizations and group are expected to have representatives here.

Anyone interested in signing up Basketball - The sheet is in on the Pastor's Desk.

\*\*\*\*\*

DARE TO BE HAPPY

Dare to be happy - don't shy away, reach out and capture the joy of Today!

Life is for Living! Give it a try; Open your heart to that sun in the sky.

Dare to be Loving, and trusting, and true - Treasure the hours with those dear to you.

Dare to be King - it's more fun than you know; Give joy to others, and watch your own grow.

Dare to admit all your blessings, and then every day count them all over again.

Dare to be happy, don't be afraid - this is the day which the Lord hath made!

> Hospitalized: Mrs. Alice Beatty

"When God Saw Red"

Scrip: Ex. 4:1-17; Text: Ex. 4:14a

(Preface remarks about sevrl messags . Oft hear do sumthin, but no get means 2do; hopful U wil find sumthin help U & I)

(I'll us man put swing 2gethr, neighbor & instucts)  
We al spoil childrn grtr/lesr & seek do our way  
& las resort striv find wat G wants us 2do

Mos man such this: bakgr lif uniq & involv

Scrip-pt whe cal by G & 80 yrs old

bin self-impos exil 40yrs

Prev Scrip G spok thru burn bush & givn instruc he  
2b leadr peop Is

Mos quest G & ask=WHO AM I & G anser=I AM WITH U

Mos quest furthr=WHO R U; not Bcuz no knu G of covenant

He was Jehovah/YAHWEH & realy want kno expl of Name

G expl watevr need is IAM=courag, I AM Courag, strength  
watevr=I AM

But Mos isnt convinc complet qualfy 4 job

vs 1=Asks & G giv 3 miracl 2 prov himself=sake, lepr  
& Blud from Nile

vs 10=anothr prob & G anser=I KNO THAT

vs 11=(READ)=I made U that way Moses

Did Mos say As soon as get sheep bak 2 fathr law I  
reddy 2 go?

No, 4 he had nothr prob-Vs 13=this may seem he B  
modest & send whoevr, but if think I best, send  
me.

Heb really mean=Send Sumbody Else

This pt G Bcame furious & 2 say human terms=Livid  
with rage

G o got angry wen Mos say ill equip

" " " " " ask who He was

" " " " " say peop no Bliev & ask signs

" " " " " hav speech probs

But wat mak angry wen Mos say=Send Sumbody else

" " did G do wen Saw Red?

Gud examp K Dav & Ps 103:6-9

Did G giv up on Mos? Did say thats it no mor?

Our react wat is it? Writ peop off=Ex peop mad preac  
B4 me & no cum ch

Wat wud hap of G did this? But duznt & shud say Than

G; vss 14-16; Mos abl B ldr Bcuz G gav powr, wisdm, etc

Mos lk lif & examin & this gud, shud do this

We lk yr pas & if hones rm 4 improv: but 1 big prob,

no want get involv & say 2 G-I not avail, sen sumbody

el, excus=2busy, age, retir, no abil, no ed etc

Need 2kno G Bcum frust & C red Bcuz us; No frust Bcuz

weaknes, feelings, no knowledg. but frust=No Availbl

Vs 17=wat say Mos, He say 2us; chaleng ther & ask our

will, ingnes 2 1010 wher he lead



"When God Saw Red"

Scripture: Exodus 4:1-17

Text: Exodus 4:14a

Just to preface this message let me state that the next several messages will be dealing with a general theme. Quite often we hear what it is we should do in our lives, but too many times we do not hear how we can accomplish this, or what we can make use of to implement this in our lives. Hopefully, you will find ideas or things you may use in your life to accomplish any work that God has for you and I to do.

(Illustration of man putting together swing and gymn set, no success and the neighbor comes over, reads the directions and they put it together. "when all else fails, read the directions").

We are all spoiled children to a greater or lesser degree. I mean by this that we seek to do things our way, and as a last resort strive to find out how God wants us to do it.

Moses was a man such as this. The background of his life is rather unique and involved. We are at the point in his life in this Scripture ~~that~~ where he has been called by God. He is ~~80 years~~ 80 years old at this time in his life. He had been in self-imposed exile for 40 years. In the previous Scripture God had spoken to him from the burning bush. He was given instructions that he was to

be the leader of the people of Israel. ~~Moses had questioned God who he was~~

Moses had questioned God and his question was, ~~he could explain this to the people~~ "Who am I?"  
I am with you.

God's answer is that it doesn't matter because ~~he will be with him~~

But Moses questions further and wants to know, "Who are you?" He knew the name of the covenant God of Israel, which was Jehovah, or Yahweh, what he really wanted to know was an explanation of the name. God explains that whatever the need may be that is what I am. If you need courage, "I am courage." If you need strength, "I am strength." Whatever you are lacking, ~~that is~~ that is what "I AM." God goes into much detail about what Moses is to do and what will happen eventually with the people of Israel.

But Moses still isn't convinced that he is completely qualified for this job.

So he asks, (read verse 1). So God has him throw down his staff and it becomes a snake. Then he takes it by the tail and it becomes a staff again. God commands him to put his hand inside of his robe and when he removes it is leprous.

Then he is instructed to place his hand inside his robe again and this time it turns to normal. God promises him that he can perform ~~xx~~ yet another sign by taking water from the Nile river and when he pours it on the ground it will become blood. All of these things are ~~xxx~~ shown to him by God to convince him of the authority ~~xxxxxx~~ and the authenticity of God.

But Moses has yet another objection. Actually it is a problem, He says, (read verse 10). And what was God's answer? "I know that!" "Who has made man's mouth? Or who makes him dumb or deaf, or seeing or blind? Is it not I <sup>verse 11</sup> the Lord?" "I made you that way Moses!" And once again God tells Moses to be about the business He has for him, ~~xxx~~ (read verse 12).

But did Moses say, "As soon as I can get these sheep back to my father-in-law I'll be ready to go."? No, for Moses had yet another problem. He said, (read verse 13). When we first read this it sounds as though Moses is being modest and saying, "Well, it's up to you Lord, if you think I'm the most qualified for the job. Send whomever you want." But what he is actually saying and this is breaking the Hebrew down into its true meaning at this point, "Send somebody else."

At this point God became furious. To put it in terms which are strictly human God must have been livid with rage. He didn't get angry when Moses told of his ~~xxxx~~ being ill-equipped for the job; He didn't get angry when Moses asked Him to say who He was; He didn't get angry when Moses asked what to do if they didn't believe him, and God had to give him signs that he was able to do the job; and He didn't get angry when Moses told of his speech problems. But what did make Him angry was when Moses said, "I'm not available, send somebody else." But the great thing about all of this is how God reacted on this occasion, "When He saw Red." King David must have been thinking along these lines when he penned the words of his magnificent hymn, Psalm 103. Listen to what he wrote about this in verses 6 through 9, (read these verses). Did God give up on Moses? Did He write him off and say, "That's it, now you've made me angry and I'll have nothing more to do with you?" What do we do? For many of us our



normal reaction is to write someone off. We even write God off. Do you know there are people within this congregation who have been offended or disturbed by one or more of my predecessors here and because of this have never entered this church during my ministry? Can you picture what our lives would be like if God treated us thisway? But He doesn't and we should literally thank God for that. We read of God, (read verses 14-16). Moses was able to be the leader of the people of Israel. The book of Exodus records all that he was able to do. Where did his power come from? How was he able to accomplish all that he did? His power, his strength, his wisdom, everything, came from the God who is.

Moses looked at his life and knew the man that he was. This is good. We should do the same and most people do at this time of the year. We are looking at our track record for this past year and years gone by. If we are honest we know there is vast room for improvement. One of the problems you and I have faced and are facing more critically now than at any other time is the problem of not wanting to get involved. Too many of us are saying to God, "I'm not available, send somebody else." We are using the excuses of age, retirement, too busy, no ability, no education etc, etc.

We need to know that God can become frustrated and see Red because of us. He isn't frustrated or angry because of your feelings, or your weaknesses; He isn't frustrated by your lack of knowledge. But He is frustrated by your saying to Him, "I'm not available, send somebody else." Like He said to Moses, (read verse 17), He is saying to us. Let us accept that challenge and go forth from this day knowing that He can and will provide and all He asks is our willingness to follow where He leads.













Ralph C. Link  
153 Keck Road  
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(412) 352-1103

Born: April 9, 1929, Pittsburgh, Pa.  
Married: December 15, 1951  
Wife: Shirley Margaret Neill  
Born: December 8, 1930, Pittsburgh, Pa.

Children: Ralph Dale Link, born May 11, 1955, Pittsburgh, Pa.  
Lloyd Alan Link, born May 28, 1958, Pittsburgh, Pa.  
Nancy Lynn Link, born March 15, 1961, Butler, Pa.

**SCHOOLING:**

Graduated from Perry High School, Pittsburgh, Pa.  
June 1947

Lay Ministry School, Penn West Conference of United  
Church of Christ, September 1965 to May 1969

Commissioned Lay Minister June 1969

Lancaster Theological Seminary, Lancaster, Pa.,  
September 1970

Graduated from Lancaster Theological Seminary May 1974

Ordained to Christian Ministry March 10, 1974

**PASTORATES:**

As Lay Minister: short term, 1 month or less in  
various churches 1965 to 1967

Emlenton Lamartine Charge of United Church of Christ  
1967 to 1969

Short term in various churches 1970 until Seminary  
entrance July 1970

July 1970 to December 1973 Student Pastor at Trinity  
Charge, New Bloomfield, Duncannon, Pa., Penn Central  
Conference, United Church of Christ

December 1973 to present, St. Paul's United Church of  
Christ, Butler, Pa., Penn West Conference, United  
Church of Christ

## PERSONAL TESTIMONY

OF

Ralph C. Link

I am the youngest of five children. I was born just prior to the onset of the Depression. Our family was very poor. My father was an alcoholic and my mother was a very religious person who was searching for the Lord. During my childhood she did her best to teach me the things of the Lord. Later in life she came to a personal relationship with Him.

I grew up in the Evangelical and Reformed Church where salvation by grace alone was not preached nor taught. I knew all about Jesus, what He did, how He lived, His miracles, His death and resurrection, but I didn't know Him personally.

My life had many ups and downs and all the while I was attending church and striving with my good works to please God. At a very low point in my life when we were deeply in debt and my wife and three children were all ill, I came to the crossroads. I watched a Billy Graham Crusade on television from some distant city and the message he preached seemed to be directed right at me. I wrestled with making that commitment to Christ, but didn't. The next afternoon and evening at work on the 4 to 12 shift I came to the conclusion that I needed to make that commitment to Christ. It seemed like there was no other choice if life was to have any meaning. That night when I came home from work at 1:00 A.M., I laid face down on the living room floor and told God that I couldn't live my life in my own strength and I accepted the gift of salvation from my Savior Jesus Christ. My life has never been the same.

Through several meaningful circumstances I was called by God to serve Him in the Christian Ministry and to help spread that wonderful message of salvation through the shed blood of Jesus Christ. What a wonderful and rewarding time it has been and I give Him all the praise for my salvation and the opportunity to serve Him.



# STATEMENT OF FAITH

OF

Ralph C. Link

I believe the Bible, both the Old and New Testaments to be the inspired inerrant Word of God. I believe the Bible is the complete revelation of His will for the salvation of men and it is the final authority for the Christian faith and life.

I believe in one God, who is eternally existent in three persons: Father, Son and Holy Spirit.

I believe in the Deity of the Lord Jesus Christ that He is true God and true man. I believe that He was born of the Virgin Mary, that He lived in sinless life, that He performed the miracles recorded in Scripture, that He died on the cross as a sacrifice for our sins, that He bodily arose from the dead, that He ascended on high where He is at the right hand of Almighty God as our intercessor.

I believe in the Holy Spirit and that He comes and indwells each believer at the time of conversion. I believe that He lives in each believer to lead, to instruct, and to convict so that a believer may live a more godly life.

I believe that through the shed blood of Jesus Christ and through His resurrection, this is the only ground for justification and salvation for all who receive Him. A Lord and Savior and to such as receive Him, they are born of the Holy Spirit and become children of God.

I believe water baptism and the Lord's Supper are ordinances of the Church but are not means of salvation.

I believe in the personal and premillennial and imminent coming of the Lord Jesus Christ.

I believe in the resurrection of the dead, for the believer to resurrection of life and joy with the Lord, for the unbeliever to resurrection of judgement and everlasting punishment.